







HISTORY OF THE DIOCESE OF SYRACUSE

ESTABLISHED 1886

WITH AN INTRODUCTION BY THE
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STORY OF THE PARISHES 1615 ---- 1909

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1909

Set Up and Printed at the
CATHOLIC SUN PRESS, SYRACUSE, N. Y.
WM. P. H. HEWITT, Publisher.

BX1417
S9H5

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INTRODUCTION

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IN the following pages an attempt is made to place on record for the future historian, a few facts touching the origin and growth of the various parishes in the Diocese of Syracuse. This diocese, although the last, chronologically considered, of the seven dioceses into which the State is divided, covers a territory where the Catholic Church in the State of New York and even in the United States saw its first beginnings. Geographically it occupies the very center of the Empire State, and the Episcopal See is located in what is called the Central City. Frequent efforts, indeed, have been made from time to time to transfer the capital from Albany to Syracuse, as the most natural and convenient location, on account of its central position. At the eastern end of the diocese ends that magnificent Mohawk Valley, which stretches out from Schenectady for a distance of seventy or eighty miles—a valley hallowed by religious and historical traditions and presenting such a charming and picturesque panorama as to make it celebrated throughout the whole country, if not throughout the world. At its northern boundary stands the gate of the famous Adirondack Wilderness, or North Woods, which illustrious physicians look upon as the future sanitarium of the world. In its northwest corner flows Ontario, bearing on its bosom the mighty waters of all the Great Lakes, washing the shores of the diocese for a little ways, and then emptying into the magnificent St. Lawrence and circling through the famous Thousand Islands, and dashing in rapids after rapids on its way to the sea.

The Erie Canal, that great artery of commerce, pierces the diocese from one end to the other and the thousand-ton barge

canal, which is now being built, will link its beautiful inland lakes, Oneida and Onondaga, with the artificial trench and facilitate the means of communication between the different parts of the diocese. Its network of railroads binds still more closely the seven counties into which the diocese is divided.

From a patriotic standpoint the diocese glories in the fact that the millions of travelers that pass year by year from the metropolis of the country to the great West, have pointed out to them within its territory as they speed by, the memorial shaft that marks the site of the Battle of Oriskany—that decisive conflict in our Revolutionary War. A little farther on is the site of Fort Stanwix, almost on the very spot where St. Peter's Church, Rome, now stands and there they see the tablet which keeps in memory the place where the Stars and Stripes were for the first time, in our revolutionary struggle, flaunted in the face of the enemy.

Oswego, too, is replete with interest to the student of American history. Always coveted as a vantage ground, it played a most important part, especially in the French and Indian war and King George's war, and its capture by General Montcalm in the former, and again by the British in the War of 1812 were events of no ordinary importance. Its good harbor was always an attraction to the combatants, and the peaceful lake that flows so harmlessly by the Flour City to-day was the theater of most decisive and important naval maneuvers a century ago.

At the southern extremity of the diocese, through the beautiful Parlor City, flows the historic Susquehanna, and further on along its banks lies that fertile valley, the scene of the dreadful massacre of Wyoming in 1778—the crowning infamy of British rule in America—a tragedy which was so terribly avenged a year later by General Sullivan upon the Six Nations, who, with some English soldiers, had committed the atrocity.

The lovers of fiction, too, must come to the Diocese of Syracuse to "find the Path" traced out by our great American novelist, in what literary critics place at the head of the "Leather Stocking Series," and what he himself looked upon as the best of all his works. Here they may visit those shady nooks and quiet spots made famous by Cooper, albeit "the light has broken into the wilderness and the rays of the sun have penetrated to tens of

thousands of beautiful valleys and plains, that then lay in grateful shade."

THE CHURCH AMONG THE INDIANS.

There are two distinct periods in the growth of the Church within the territory comprised within the limits of the present Diocese of Syracuse. The first is the Missionary period among the Indians. It is a matter of history that this portion of the State was first occupied by certain tribes of the North American Indians. It is very probable that these Indians originally came from Asia and Tartary across Bering Straits to America. In the region extending from Albany to the western portion of the State were located five distinct nations, that went by the generic name of the Iroquois. The country of the Iroquois, with its lakes and rivers and forests and plains, was most delightful and attractive and well adapted for hunting-grounds for this nomadic race. These five tribes were joined together in what was called by themselves and the French "A Long House,"* and by the English the League of the Five Nations, viz.: The Mohawks, the Oneidas, the Onondagas, the Senecas and the Cayugas, and they occupied lands in the order named along the Mohawk River and the four lakes from which they took their names, thus holding the waterways connecting the Hudson and the Ohio with the Great Lakes.

The Iroquois were the craftiest, most daring and most intelligent—the bravest, fiercest and most warlike of all the North American Indians. They were called the "Romans of the New World," and though still in the savage hunter state, they were the terror of every native band east of the Mississippi, before the coming of the whites, who in turn learned to dread their ferocious power. What is remarkable is that the population of the entire group was not over 25,000 (of whom one-tenth only were warriors), a comparatively small number considering the active part they played in American history and the control which they exercised through wide tracts of wilderness. Lossing thus beautifully describes this remarkable people: "The mighty fraction of the great Republic of the West—this populous, wealthy and

*The Five Nations proper, called "cabln builders" because of their singular skill in framing houses, gave to the stretch of land occupied by them in New York State, the name "long house," the eastern door of which was guarded by the fierce and warlike Mohawks, where the river of the same name empties into the Hudson, while the western door was guarded by the Senecas, the most numerous and skilful of them all, located on Lake Erie.

powerful State—had its birth two centuries and three-quarters ago on the little island of Mannahatta or Manhattan, lying where the fresh waters of the Hudson River lovingly commingle with the brine of the Atlantic Ocean. Around the cradle in which the infant empire was rocked stood in wonder and awe representatives of an ancient race, dusky and barbarous in aspect, whose early history is involved in hopeless obscurity of myth and fable. At the same time there was a barbaric republic in the wilderness, simple, pure and powerful; its capital seated a hundred leagues from the sea, among the beautiful hills and shadowy forests and sunny savannas, within the present domain of the State of New York. The existence of this republic was unknown to the nations beyond the Atlantic and unsuspected by them until Cartier sailed up the St. Lawrence River, until Champlain penetrated the wilderness of Northern New York, and Hudson voyaged up the beautiful river that bears his name, and touched the eastern border of this marvelous amphictyonic league, known in history as 'The Iroquois Confederacy.'

"The polity of the Iroquois League was as purely democratic as possible in spirit, but it took the representative or republican form for convenience. Each canton or nation was a distinct republic, independent of all others in relation to its domestic affairs, but each was bound to the others of the league by ties of honor and general interest. The league had a president, clothed with powers similar to those conferred on the Chief Magistrate of the United States. He had authority to assemble a congress of representatives of the league. He had a cabinet of six advisers, and in the Grand Council he was moderator."

Here it should be recorded that the first chosen president of the league was the venerable Ato-tao-ho, a famous Onondaga chief. The "inalienable rights of man" were held in such reverence that the Iroquois never made slaves of their fellow men, not even of captives taken in war. By unity they were made powerful, and to prevent degeneracy, members of a tribe were not allowed to intermarry with each other. With these barbarians woman was man's co-worker in legislation, a thing not yet known among civilized people. Women had a right to sit in the councils, and held and exercised the veto power on the subject of a declaration

of war. They had authority to demand a cessation of hostilities and they were eminently peace-makers.

Worthy, indeed, of study, is the form of government of this barbaric republic of the forest that once existed within the territory of the present Diocese of Syracuse. Indeed, may it not be true what Dr. Colden in his "History of the Five Indian Nations" asserts "that the present state of the Indian nation exactly shows the most ancient and original condition of almost every nation, so I believe here we may, with more certainty, see the original forms of all governments than in the most curious speculations of the learned."

The Onondagas were the central nation of the Iroquois and not far from the present Episcopal city, on Indian Hill between the ravines formed by the west and middle branches of Limestone Creek, in the town of Pompey, about two miles south of Manlius, was the seat of government for the entire League of the Five Nations. The Oneidas dwelt first on the southern shore of Oneida Lake, and afterwards near what is now Oneida Castle.

It is difficult to say with certainty who were the first missionaries among the Indians in Central New York. Champlain founded Quebec, July 3, 1608. His object being the conversion of the natives, he gained the friendship of the Algonquin tribes on the St. Lawrence and Ottawa Rivers, and then opened trade with the Hurons, Indians of a different race, dwelling near the lake that now bears their name. The latter French settlement prospered and in 1614 Champlain obtained from France four Franciscan Fathers of the Recollect Reform to minister to the French settlers and to convert the natives. These Fathers arrived at Tadoussac, Canada, on the Feast of the Annunciation, March 25, 1615. The Recollects soon learned the two great languages of Canada, the Algonquin and Huron, and preached the Gospel far and wide. Father Joseph le Caron, embarking with some canoes of the Hurons, penetrated to the villages of that nation.

When Champlain reached Quebec, after his third voyage to France, he found Hurons, Algonquins and Montagnais waiting for him to go on a great expedition of war into the heart of the Iroquois country. Champlain, with his Indian allies, started in canoes up the River St. Lawrence in September, 1615. While Champlain's motive in attacking the Iroquois was no doubt an

endeavor to cultivate the friendship of his Algonquin and Huron neighbors, yet by so doing, he secured for New France a savage enmity, which contributed more than any other one cause to cripple its energies and render it at last an easy prey to the rival power of the English colonies. When they reached Lake Ontario they crossed over to the southern shore of the lake, concealed their canoes in the weeds and underbrush along the beach, and started overland to a fortified town of the Iroquois. Marshall maintains that this town was on Onondaga Lake. Clark and Shea contend that it was a few miles south of the east end of Oneida Lake. It is a historical fact that missionaries always accompanied the early explorers on all their important expeditions as they were more anxious and zealous for the salvation of souls than the explorers were to discover a northwest passage to the wealth of the Indies, which was the object of most of the expeditions of those times. It is therefore very probable that some of the Recollect Fathers visited the territory of the present Diocese of Syracuse and offered up the Holy Sacrifice of the Mass within its limits on the shores of Onondaga or Oneida lakes and perhaps in what is now Oswego, as early as 1615, five years before the Pilgrim Fathers landed at Plymouth Rock and six years before a permanent settlement was established on Manhattan Island by the Dutch West India Company, who received from Holland the charter of New Netherlands.

The Recollect Fathers soon found that the field was too vast for them, and they invited the Jesuit Fathers to join them in their work of evangelization, and in 1625 Fathers Charles Lalemant, Enemond Masse and John de Brebeuf of the Society of Jesus arrived from France. While the Recollect Fathers had up to this time evangelized only the Algonquins and Hurons, they now extended their missions.

Father Joseph de la Roche Daillon, a Recollect Father of noble family, set out in the autumn of 1626 from the Huron country for the towns of the Neuter Nation, who occupied both banks of the Niagara, and reached their frontier nearest to the Senecas. According to Gilmory Shea this zealous religious was the first Catholic priest from Canada who penetrated into the present territory of the United States. But these first missions among the North American Indians were short-lived. When England finally

restored Canada to France in 1632, Cardinal Richelieu offered the Canadian mission to the Capuchins, but the field was so vast that they declined to undertake the work. The great Cardinal then summoned to the task the Society of Jesus, excluding the Recollects entirely.

The mission in Canada, under the direction of the Jesuits, began with the landing at Quebec, July 15, 1632, of Fathers Paul le Jeune and Anne de Noue, with a lay brother named Gilbert. The Jesuits resumed the missions begun by the Recollects on the St. Lawrence and on the banks of Lake Huron, in which members of their own Order had already labored. Father le Jeune was the Superior and at once devoted himself to learning the language and customs of the savages, and so studying the enormous field before him as intelligently to dispose of his meager forces. The Sulpicians from Montreal about the same time established a great mission at Oswegatchie, now the city of Ogdensburg. Father Isaac Jogues of the Society of Jesus, one of the two pioneer priests of Michigan, was the first actual missionary among the Iroquois of the State of New York. Returning to the Huron country from Quebec, August 1, 1642, he was captured by the Mohawks and subjected to frightful tortures, especially at Ossernenon, now Auriesville. By the aid of the Dutch he finally escaped to New York and returned to France. Father Jogues, honored in France as a martyr of Christ, had but one desire—to return to his mission among the Iroquois. He sailed from Rochelle, France, in the spring of 1644 and was stationed in Montreal. In May, 1646, Father Jogues was sent to the Mohawk country to have a treaty of peace with the French and their Indian allies, the Hurons and Algonquins, ratified. He returned to Canada and the foundation of a Mohawk mission was decided upon in order to cement the peace between the Mohawks and their old enemies. It was to be called the "Mission of the Martyrs" on account of the many Christians already put to death by the Mohawks and because many more martyrs would probably be sent to heaven before this savage race would be converted to God. Father Jogues again set out on his dangerous mission, but before he arrived the Mohawks had resolved to renew the war, and the courageous priest fell into their hands. His head was cut off and set up on one of the palisades

of Ossernenon, and his body was thrown into the Mohawk. So ended this new attempt of the Church in Canada to start its work of evangelization over any part of this section of the State of New York. Father Jogues died without the consolation of once offering up the Holy Sacrifice of the Mass on the banks of the Mohawk, although he visited different villages and baptized about seventy during the period of his captivity. It is probable that he passed through the Onondaga country on his way from Canada to Auriesville, but history is silent on the point.

Father Simon le Moyne is the real founder of the Catholic Church in the present Diocese of Syracuse. He voluntarily undertook the task that had cost Father Jogues his life and was sent as an envoy of peace to the savage Iroquois. He started from Montreal with his Onondaga guides, July 17, 1654. The heroic missionary disembarked at a fishing village on Lake Ontario and traveled overland to Onondaga, the Indian village, and in every place through which they passed the Christian Hurons gathered around the missionary to receive from him his blessing and the sacraments of which they had been deprived for years. On August 10th a council was held at which all the natives of the Iroquois except the Mohawks were represented. Father le Moyne told them that the missionaries desired to come and instruct them in the faith. A celebrated Onondaga chief replied, accepting the offer. As a proof of his acceptance of the proposition of the Onondaga nation, Father le Moyne selected a site and drove a stake in the ground as a cornerstone of the future chapel. Thus was born the Catholic Church in the territory comprised within the present Diocese of Syracuse.

Fathers Joseph Chaumonot and Claude Dablon were selected to begin the work. They visited the salt springs which had been discovered by Father le Moyne and were located near Lake Ganentaa (Onondaga Lake). This spot had been selected as the site of the proposed chapel. On Sunday, November 14, 1654, they offered up the Holy Sacrifice of the Mass at a temporary altar in the cabin of an influential Indian woman of that nation, who openly declared herself in favor of Christianity, and offered her cabin as a chapel until the Onondagas could fulfill their promise of erecting a large mission-house and chapel for the Fathers. A little bark chapel was soon constructed, with the assistance of the In-

dians, in the village of Onondaga, which was situated about twelve miles from the lake, two miles south of the present village of Manlius. "When the Catholic world was celebrating the dedication of the grandest temple to the Most High, St. Peter's Church at Rome," writes the historian, "a bark chapel was reared at Onondaga." "It is true," writes Father Dablon, "that for marble and precious metals we employed only bark. As soon as it was erected, it was sanctified by the baptism of three children, to whom the way to Heaven was opened as wide beneath those vaults of bark as to those held over fonts beneath vaults fretted with gold and silver." St. John the Baptist had been adopted as the Patron of the mission, and it was doubtless under his invocation that this first chapel on the soil of New York State was dedicated.

The chapel was soon too small for the converts. The sachems of Onondaga demanded a French settlement. Accordingly Father Francis le Mercier, as Superior, with three other Jesuit Fathers, and fifty Frenchmen, started from Quebec, May 16, 1656. The little flotilla bore aloft a white banner on which was inscribed the name "Jesus," showing the object of the expedition. They reached Onondaga Lake, July 11, 1656. The next day a solemn Te Deum was chanted for their safe arrival and possession of the country was taken in the name of Jesus Christ, dedicating it to Him by the Holy Sacrifice of the Mass.

The site of the new French settlement, which was called St. Mary's of Ganentaa, was on a hill just north of the railroad bridge on the north side of Onondaga Lake, about midway between the two extremities, and near two springs, one of salt and the other of fresh water. The "Jesuit's Well," with its accompanying salt spring, marks the spot. The missionaries afterwards proceeded to the Indian village of Onondaga and reared a chapel, a larger and more solid structure than that raised the year before. The missionaries also visited the Oneidas and boldly announced the gospel to that nation, although a plot had been formed against their lives.

Such were the beginnings of the Church in what is now the Diocese of Syracuse. Onondaga, twelve miles from the present Episcopal city, was the central mission and the most flourishing. The old Christians and converts were so numerous there that

three sodalities of the Blessed Virgin were established, one of Onondagas, one of Hurons and one of the Neuter Nation. But these first missions among the Onondagas and Oneidas had but an ephemeral existence. The Iroquois were constantly incited against the French missionaries by both the Dutch and English in Albany. The Dutch were bitterly hostile to the spread of Catholicity among the Indians, and strove to poison the minds of the red men against the Black Gown. Protestant England seemed glad of the opportunity to cross swords with the Catholic Church in the struggle for the country of the New World. Strange, indeed, are the ways of Providence. If Pope Julius II. had refused to grant a dispensation to Henry VIII. of England to marry his brother's widow, the English king was too good a Catholic at that time to live in incestuous concubinage, and the marriage would never have taken place. Later, when he became enamored of Anne Boleyn, Pope Clement VII., might have allowed him to marry her, without violating the laws of the Church, and England might yet have been Catholic in the seventeenth century and united with France in spreading the light of the true faith in the wilderness of New York State, instead of joining with the Dutch in putting every obstacle in the way of the conversion of the Iroquois by the French Catholic missionaries.

And so, in spite of the heroic missionary labors of Fathers le Moyne, Chaumonot and Dablon, the first Catholic mission in the State of New York, established near the site of our present Episcopal City came to an untimely end. It had lasted from November 5, 1655, to March 29, 1658, and during that period chapels had been erected in all the Onondaga towns. The outlook was indeed discouraging. The blood of martyrs seemed to have been shed in vain, as no permanent foothold had been gained and nowhere south of the St. Lawrence and the Great Lakes was the Holy Sacrifice of the Mass offered up. Not a single French priest resided at any place. But the zealous Jesuit missionaries were not dismayed, and we find them soon again risking their lives for the conversion of the savage Iroquois.

Father James Bruyas set out from Quebec for the Oneidas. He reached Oneida Castle, within the limits of our diocese, and celebrated Mass in a chapel dedicated to St. Francis Xavier, on Michaelmas Day, September 29, 1667. During the year he

was joined by Father Julian Garnier, who soon after proceeded to Onondaga, where he was cordially welcomed by Garaconthie, the Onondaga chief, who erected a chapel for his use, which was dedicated to St. John the Baptist. The conversion of this able Indian chief a few years later, and his baptism by Bishop Laval in the Cathedral of Quebec in 1670, had a wonderful effect in reviving the faith among the Oneidas and the Onondagas. This great Catholic chief of Onondaga, Daniel Garaconthie, stands in history as one of the most extraordinary men of the Iroquois League. A few years later Father Milet converted the great chiefs of the Oneidas at Oneida Castle, and this gave new hope to the heroic missionaries in their seemingly impossible task of converting the Iroquois. Here it ought to be noted to the credit of Onondaga, near the site of our Episcopal See, that even when the Iroquois openly made war on the French and the missionaries of that nation were no longer safe, and even when Father Milet was obliged to leave Oneida, the lamp of faith was kept burning to the very last in their capital. "The Catholic missions among the Five Nations were suspended in 1684," writes the historian, "except at Onondaga, where the two brothers in blood and religion, Fathers John and James de Lamberville, still maintained their chapel." But after 1668 the converts were subjected to so many annoyances and dangers that isolation was thought essential and there was established for them near Montreal the palisaded Mission of St. Francis Xavier, known in our days as Caughnawaga. The depletion of the Iroquois population alarmed the sachems of the Confederacy. But just at the moment which seemed to mark the final destruction of the Catholic Missions among the Iroquois, a gleam of hope seemed to give promise of their renewed life.

James II. ascended the throne of England in 1685 and openly professed the Catholic faith and made strenuous efforts to give back to Mary the dowry of which she had been robbed. While he was yet Duke of York, in 1682, he had appointed Colonel Thomas Dongan Governor of the Colony of New York. Colonel Dongan was an Irishman and a Catholic—the first Catholic Governor of New York. He presided over the first representative assembly of New York Province, which gave us the Charter of Liberties,

which had so much to do with the rise and development of free institutions on this continent.

Loyal to his faith and country alike, he sought to preserve and perpetuate the Catholic Missions among the Iroquois, without strengthening French influence in the colony. In the same spirit in which like problems have been happily settled in our own days in the Philippine Islands and in Porto Rico, with true statesman-like grasp, he realized that it was possible for a conquered people to give up their sovereign allegiance, without giving up their religion. For this purpose he brought over with him three English priests, viz.: Thomas Harvey, Charles Gage and Henry Harrison—all members of that great Society of Jesus, which knows no nationality. He entrusted to these Fathers the task of continuing the work of their saintly Brethren in Religion, and keeping alive those missions which had been founded in the blood of martyrs. He established a Latin school in New York City and placed it in charge of these English Jesuits. He planned that for the maintenance of this school King's farm would be appropriated, the site of which is just a little distance from the old limits of the city—about where Canal street now stands. This farm became in 1705 the property of Trinity Church.

Governor Dongan also prevailed upon the Catholic Indians, who had gone to Canada, to return, and he petitioned the King of England to send him a sufficient number of priests to live in the ten or twelve castles which the Iroquois had built, and minister to their spiritual needs. He asked the King also to allow him to donate a large tract of land to the Indians, on the present site of Saratoga. He promised to build a church for them on this reservation, which would be a kind of headquarters for the Catholic Indians of the Five Nations. He planned also to establish a settlement of Irish Catholics in the interior of the State, on one of the inland lakes—very likely somewhere in the limits of the present Diocese of Syracuse. The new colony was to be brought over by his own nephew, Richard Talbot.

James II., who was already tottering on his throne, refused to grant these pious requests. It may be that he feared that the Protestant element, which was already opposing him, would be more embittered by any action of this kind, so favorable to the spread of the Catholic religion in America. Governor Dongan,

discouraged by this refusal and harassed on all sides by his relentless enemies, was finally forced to resign in 1688 and he returned impoverished and broken hearted to England. But when Dongan fell, fell also all hope of liberty for Catholic worship in the colony of New York, and the hope was expressed at the time of his downfall, "that Papists would not henceforth come so freely to settle in the colony." Nor was this liberty of conscience to be regained except at the price of blood shed upon the altar of patriotism.

How a single misfortune sometimes changes the whole current of a people's history! If James II. had succeeded in vanquishing his son-in-law, who usurped his throne, instead of being driven into exile into France, and if, peacefully reigning, he had seconded the wise projects of Governor Dongan for the spiritual betterment of the Catholics among the Iroquois, there would have been no break to record in the history of the Diocese of Syracuse. The redmen of this wilderness of long ago would have kept the lamp of faith burning under the direction of English as of French Jesuits, and would have passed it on to the whites, who took their place in the natural march of civilization, and the Catholic Church in the Diocese of Syracuse would have had one continued existence from the days of Father le Moyne to our own. The heroic missionaries were loth to leave and hoped even against hope to succeed in the face of so many difficulties.

Father James de Lamberville remained amid a thousand dangers until he was recalled in 1686. We find him later among the Mohawks where he had the consolation of baptizing on Easter Sunday Catharine Tegakouita, the Lily of the Mohawks, sometimes called "the Genevieve of Canada." The introduction of the cause of her canonization with those of Father Jogues and Rene Goupil was solicited from the Holy See by the Fathers of the Third Plenary Council of Baltimore, and is now in progress in Rome. The elder brother was obliged to leave soon after. The missions of the Society of Jesus among the five Iroquois nations, begun with the tortures of the saintly Isaac Jogues and maintained amid disheartening opposition for forty years, closed virtually with the noble retirement of Father John de Lamberville. Though these missionaries did not increase the Church Militant on earth, their great success was with the sick and dying, and the

fact that according to the records preserved, the baptisms of adults and infants from 1668 to 1678 amounted to 2,221, shows that they added considerably to the numbers of the Church Triumphant. In 1690 only one Catholic missionary was in the land of the Iroquois, and he was then, as the first had been, a prisoner.

Father Milet, after the evacuation of Niagara, was stationed at Catarakouy, where his knowledge of the Iroquois character and language was reckoned upon as a means of drawing the cantons to peace. The missionary was captured by the Onondagas in 1689, and finally given up to the Oneidas, where he was held as a prisoner. In 1702 a last and equally futile attempt was made to revive the faith among the Oneidas and the Onondagas. The aged Father James de Lamberville was sent to Onondaga and arrived early in October, 1702. We find also among the missionaries the names of Father Bruyas, Garnier, Le Vaillant and Peter de Mareuil. The Jesuit missions in these parts were again restored and maintained during several years. For though England and France were at war, the savage Iroquois maintained strict neutrality, and that fierce nation remained at peace while civilized men were warring around them.

But again the faith of Christ had to encounter an opposition stronger than the antipathy of the red men of the forest. England again showed her hatred of the Catholic Church. She was determined to put a stop, if possible, to the spread of the Catholic religion in the New World. Governor Bellemont of New York had in 1700 secured the passage of a law by the New York Colonial Legislature for punishing with perpetual imprisonment any priest remaining in the Province or coming in after November 1, 1700, and any priest who escaped from his dungeon was liable to the penalty of death if he was retaken. To harbor a Catholic priest was to incur a fine of 250 pounds and to stand in the pillory for three days.

In 1709 Colonel Schuyler visited Onondaga, and while professing the greatest friendship for the missionaries, persuaded the veteran Father James de Lamberville to return to Quebec, and by stratagem induced Father Peter de Mareuil, the last of the heroic band of missionaries, to accompany him to Albany, where he was arrested by the Colonial government and detained as a prisoner

until 1710. The Onondaga mission was thus finally broken up, the church and residence were reduced to ashes, the missionaries had been lured away by deceit and never returned. Thus finally closed the Jesuit missions among the Five Nations in their own territory. Here it ought to be noted that about the year 1712, an important event occurred in the history of the Iroquois.

The Five Nations became the Six Nations. The Tuscaroras, a powerful tribe in North Carolina, had become involved in a war with the whites, originating in a dispute about land. The colonists were aided by other tribes and the Tuscaroras were defeated, many of them being killed and others captured and sold as slaves. The greater part of the remainder fled to the Iroquois, with whom there was a kinship. They were immediately adopted as one of the tribes of the confederacy, and they were assigned a seat near the Oneidas. They became the Sixth Nation.

Thereafter the Jesuits were chiefly devoted to their mission in the village of Sault Saint Louis, near Montreal, now known as Caughnawaga, whither many Iroquois retreated before the inroads of Dutch and English settlers, who were now crowding upon their lands. But the Oneidas and the Onondagas saw with regret their children dying without medicine, and what was worse, without baptism, and they longed to see the Black Gowns again. Their faith was not dead, but slumbering. It needed but a zealous apostle of Christ to fan it once more into flame. Abbe Francis Piquet, a Sulpician Father, established a mission at Fort Presentation on the site of the present city of Ogdensburg. He built there a new Iroquois town—their banner still preserved, bears the totems of the Iroquois clans, the bear, the wolf and the turtle, their council-fires and the monogram of Christ. This zealous apostle, like the Jesuits of old, traversed again the forests and lakes of our diocese and invited the brave Iroquois to come to the new mission. So successful were his efforts that in two years there had gathered around the altar of the Presentation over 3,000 souls, drawn chiefly from Onondaga and Cayuga. Bishop Du Breuil de Pontbriand, of Quebec, visited the mission in May, 1752. He baptized one hundred and twenty and confirmed a large number. This was undoubtedly the first Confirmation administered within the limits of the State of New York, and to the honor of the Diocese of Syracuse, it is recorded that the

Sacrament was administered chiefly to the spiritual children of Father le Moyne from Onondaga.

Thus is shown the continuity of the Catholic Church in Central New York. Ogdensburg is the link in the chain which binds the Church of Syracuse of the seventeenth to the Church of Syracuse in the nineteenth century. The Church of Syracuse was for a time removed to our northern frontier, and the lamp of faith was kept burning among the converts of the Onondagas, albeit obliged to worship God far from home on the banks of that great river up which the first missionaries had sailed to kindle the flame of faith among their fathers.

But soon war began which was to close the French power on this continent and the mission of Ogdensburg for the Oneidas and the Onondagas was finally abandoned in 1760.

A council of all the Six Nations was held at Fort Stanwix (Rome) in 1784, where a treaty was made which gave to each Nation a certain reservation of territory, excepting the Mohawks, who decided to settle in Canada. The Oneidas afterward sold their lands and removed to Wisconsin, where, in 1890, they still numbered 1,710.

In 1788 another treaty was consummated between the Onondagas and the State of New York by which the Indians relinquished all title to their lands, excepting a tract about ten miles square, around their castles. They also surrendered all right to the salt springs on their reservation, for which they received an annuity. In 1890 the aggregate population of the Iroquois, including Canada, was 15,870, showing a decided increase on former estimates.

The Onondagas now number about 500 and of these rather more than a half are reckoned Christians. There are scarcely any Catholics among them. A few belong to the various Protestant denominations. The greater part are Methodists and quite a number are Episcopalians. Their present reservation territory near Syracuse has been reduced to 6,000 acres. They receive an annuity of \$1,600 from the State.

The problem of their future condition, so long as their great land holdings excite the envy and thirst of outsiders, is yet to be solved by some peaceful adjustment of their relations to the neighboring white settlers. At present they constitute in fact a

regnum in regno within the State. Their own Peace-Maker's Courts have probate jurisdiction, and except in the matter of crimes and postal service, they are independent of State and county authorities.

For a fuller account of the Jesuit Missions among the Iroquois the reader is referred to what is called the JESUIT RELATIONS. What is generally known as the RELATIONS proper, addressed to the Superior and published in Paris under the direction of the Provincial, commence with Father le Jeune's "Brieve Relation du Voyage de la Nouvelle France" in 1632. Thereafter a duodecimo volume, neatly printed and bound in vellum, was issued annually until 1673, when the series was discontinued. This valuable mine of American History, together with allied documents, covering a period from 1610 to 1791, and comprising seventy-three volumes, has been edited by Reuben Gold Thwaites, Secretary of the State Historical Society of Wisconsin, and published in 1896 by Burrows Brothers Co. of Cleveland, Ohio.

THE CHURCH AMONG THE WHITES.

1784—1908.

THE second chapter in the history of the Diocese of Syracuse tells the story of the propagation of the Church among the white men, within its territory. Less than a quarter of a century after the final destruction of the missions among the Indians in New York State, the first white settler, Ephraim Webster, after having served in the Revolutionary War to its close, came to Oriskany, within the limits of the present Diocese of Syracuse. After a residence of two years in that village, he removed to Syracuse and took up his abode on the west side of Onondaga Creek, near where it empties into the lake, at a place which was formerly called "Webster's Landing." Gradually a few Catholics followed the example of this bold Protestant white settler. The first immigrants were from Ireland and with their well known attachment to the faith, they clung to their religious practices—even without priest or altar—as they had learned to do in their native land. But the tyranny of the British government followed these hardy Irish settlers into the New World, whither they had fled to avoid religious persecu-

tion. The struggles of the Church with the crown all over the United States during the colonial period form some of the darkest pages of American History. The war against the French in the eighteenth century was really a war against Catholicity, and, as, after a few years, hostilities also broke out against Spain, Protestant England was arrayed in a deathly conflict with the two great Catholic Powers that had obtained a foothold in America. These hostile movements tended to prejudice the minds of the people of the colonies against all who professed the Catholic faith. The conquest of Canada was especially sought in order to utterly extirpate the Catholic religion on the North American continent. The position of Catholics, therefore, in the English colonies during the eighteenth century was one of continual annoyance and persecution.

Catholicity had been planted in the United States in Maryland by the Jesuit Fathers under Lord Baltimore in 1634. They had set an example of religious tolerance for the other colonies in striking contrast with the Puritans who had landed at Plymouth Rock only fourteen years previous. Bancroft, in describing the new colony, declares that "religious liberty obtained a home in Baltimore, its only home in the wide world." But in a few years afterward the Puritans obtained the ascendancy in the General Assembly and "popery and prelacy" were forbidden by law. Under these circumstances the few scattered Catholics here and there in the broad territory of the United States were not welded into any distinct organization. Together with the missionary priests who attended to their spiritual wants, they were under the jurisdiction of the Vicar Apostolic of London, England. Bishop Challoner, Vicar Apostolic of London, reported to the Propaganda in 1756 with reference to New York that "if there be any straggling Catholics in that colony, they can have no exercise of their religion as no priest ever comes near them, nor to judge by what appears to be the present disposition of the inhabitants are we likely to be admitted amongst them." It was not until 1784 that the penal laws against Catholics, after they had been in existence for nearly a century, were repealed by the New York Legislature, and the Catholic Church in the United States was then born as a distinct body. Very Rev. John Carroll, a cousin of Charles Carroll of Carrollton, a signer of the

Declaration of Independence, afterwards the first Archbishop of Baltimore, was appointed Prefect Apostolic of the United States of North America by Pope Pius VI., June 9, 1784. There was no diocese or hierarchy established until some years afterward. It goes without saying that the territory now comprised in the Diocese of Syracuse was then under the jurisdiction of Father Carroll, so that the source of the second stage in the Church's growth in these parts was Baltimore, as the first had been Quebec.

The Diocese of Baltimore was established by the Holy See April 6, 1789, and the Catholics residing within the limits of the present Diocese of Syracuse became the spiritual subjects of the Bishop of Baltimore. But the venerable Bishop Carroll could claim few spiritual children in Central New York.

John Cunningham about this time had settled in his little log house or salt block in Utica at the foot of what is now Genesee street. He is the first Catholic of the diocese of which history makes mention—the pioneer of that legion of Irish Catholics that followed in his wake and contributed to the upbuilding of the diocese. At that time there were not 500 Catholics in the entire States of New York and New Jersey, which then formed but a single diocese.

How fervently our hearts should rise in thanksgiving to the Almighty, when we reflect on the marvelous multiplication of that little mustard seed then sowed in our diocese, which has now increased nearly one hundred and fifty thousand fold.

But especially how grateful we should be to Heaven when we consider the wonderful growth of the Church in the Commonwealth—unparalleled, perhaps, in the annals of history, so strikingly exhibited this very year when three millions of Catholics in the State of New York alone joined in spirit with the Mother See of this Province in the enthusiastic celebration of the centenary of her birth.

After the evacuation of New York by the British and the tolerance shown Catholics, especially on account of their loyalty in the War of the Revolution, in which they had taken such a prominent part, the Church came out in the open and the little flock of Catholics became much more numerous. Baltimore was created an archdiocese April 8, 1808, and the Diocese of New York was erected as one of its suffragan Sees. Father Luke Con-

canen, then in Rome, a Dominican, over seventy years of age, was appointed to the difficult post of presiding over the new diocese. But as he could not embark from Leghorn (Livorno), being a British subject, on account of the war between France and England, Father Kohlmann, a Jesuit, and subsequently Father Fenwick, another Jesuit, afterwards Bishop of Boston, administered the diocese for several years. Thus by a strange coincidence, it was a Jesuit Father who planted the Church in our diocese in its first development, among the red men, and it was two Jesuit Fathers who first ruled over it in the second period of its growth among the white settlers.

When Bishop Connolly, the successor of Bishop Concanen, arrived in New York in 1815, to take charge of his vast diocese, comprising the entire states of New York and New Jersey, he found a Catholic population of 13,000, 11,000 of whom were Irish. Father Kohlmann had already planted the Church in Albany, the future capital of this State, and Father Paul McQuaid was the first pastor in that city in 1813. Utica, a part of the present Diocese of Syracuse, was then an out-mission from Albany in charge of Father McQuaid. Utica was the real head of navigation on the Mohawk in those days and it was looked upon, even at that early period, as the future great city west of Albany. At that time there was no priest stationed within the limits of the present Diocese of Syracuse. The building of the Erie Canal had much to do with the development of the diocese. This great artery of commerce, binding the sea with the Great Lakes, and piercing the very heart of the Empire State, was begun July 4, 1817, and opened October 26, 1825. Graft must certainly have been unknown in those days when a work of such gigantic magnitude could have been completed in so short a time. It was chiefly the Irish immigrants that dug this long ditch. They probably did not realize at the time that in the designs of Providence the making of this waterway was to be the means of restoring the Church planted among the Iroquois in these parts and consecrated by the blood of martyrs.

The Soggarth Aroon followed the Irish immigrant and as they dug the great ditch they saw with delight the Church of St. Patrick planted along its banks, and "building wiser than they knew" they laid the foundation of what is now the flourishing

Diocese of Syracuse. The growth of the Church was so rapid that it soon became impossible for the Bishop of New York to administer to the wants of such a multitude of people scattered over such an immense territory, and it became necessary to establish a new diocese nearer the central and western portions of the State.

The Diocese of Albany was established April 26, 1847, and Rt. Rev. John McCloskey, D. D., afterwards the first American Cardinal, was appointed its first Bishop. The territory now comprised within the limits of the Diocese of Syracuse was then placed under the jurisdiction of the Bishop of Albany. Under the able administration of Bishop McCloskey and his successors, Bishops John J. Conroy and Francis McNeirny, this western portion of the new diocese grew and prospered during the next forty years. By that time the Diocese of Albany had become too large and populous for the care of one Bishop, and a division seemed imperatively demanded.

The Diocese of Syracuse, comprising the counties of Broome, Chenango, Cortland, Madison, Oneida, Onondaga and Oswego, was projected by the Holy See September 12, 1886, and Rt. Rev. Patrick A. Ludden, D. D., was nominated Bishop-elect of the contemplated diocese. Father Ludden declined the honor, and begged the Holy Father to allow him to remain as a simple priest in the vineyard of the Lord. Thereupon considerable correspondence passed between Archbishop Corrigan of New York and the Cardinal Prefect of the Sacred Congregation of the Propaganda in Rome. Finally the Diocese of Syracuse was erected by Pope Leo XIII., November 20, 1886, and Father Ludden, in spite of his emphatic refusal, was appointed the Bishop of the New See, December 14, 1886. He was consecrated in the Church of the Assumption, Syracuse, May 1, 1887. The consecrating prelate was Most Rev. Michael A. Corrigan, D. D., Archbishop of New York. The assistant consecrators were the Rt. Rev. Bernard J. McQuaid, D. D., Bishop of Rochester, and Rt. Rev. Francis McNeirny, D. D., Bishop of Albany. The consecration sermon was preached by Rt. Rev. Michael A. Farrell, D. D., Bishop of Trenton. Bishop Ludden had been rector of the Cathedral in Albany under Bishop McCloskey and Vicar-General under Bishops Conroy and McNeirny, and for seven

years previous to his appointment as Bishop of Syracuse, he had been rector of St. Peter's Church, Troy, which was one of the largest and most important parishes in the Diocese of Albany, and where he had left a record of splendid work well done. As he was well known and beloved by all the priests of the new diocese, he received a most hearty welcome, the more earnest and sincere, as he was practically their unanimous choice as Chief Pastor.

Under the prudent and zealous care of Bishop Ludden the Diocese of Syracuse has grown and prospered. It has only just passed its twenty-first birthday, and already this dreary wilderness of a hundred years ago, where nothing was heard but the roar of the wild beasts and the savage yells of the red men as they donned their war paint, grasped their tomahawks and rushed into deadly conflict, is now a blooming garden, and in every niche and corner of these wilds of the past the Holy Sacrifice of the Mass is offered up to the Triune God; and thousands of pious and devoted Catholics gather round the altar in fervent prayer. Churches, chapels, schools, academies, hospitals, orphan asylums and institutions of every kind have sprung up as if by magic, and the whole face of this beautiful portion of the Empire State shines with the marks of the spouse of Christ, to which it has been consecrated.

It would seem that such protracted labors ought to have earned for the good Bishop a little rest in his declining years.

And so, he felt justified in asking the Holy See for a Coadjutor who might relieve him from a portion of his arduous duties, and be ready to take his place without the work of the diocese being interrupted, whenever the Master might be pleased to call him to render an account of his stewardship.

Our Holy Father, Pius X., cheerfully acceded to his wishes, and on the 9th of February, 1909, Rt. Rev. Mgr. John Grimes, D. D., was named as Coadjutor-Bishop of Syracuse, with the title of Bishop of Imeria, *in partibus infidelium*.

Happy was the choice of the Supreme Pontiff.

Born, like the Illustrious Head of the diocese, on the Island of Saints, whence came the builders of the Church in these parts,—formed, too, like him to the holy priesthood by the good Sulpician Fathers of Montreal,—attached during almost his entire ministry

to the present Cathedral to which he is now to be wedded for life—beloved by priests and people—uncompromising in faith, zealous in work, vigorous in mind and body, Bishop Grimes is well fitted for his allotted task.

He will be able to lend a strong hand to his venerated Superior in the spiritual upbuilding of the diocese, and later on, when the mantle falls on his shoulders, there is every reason to hope that he will garner a rich harvest from the good seed that both will now jointly sow in this portion of the Lord's vineyard in the years that are to come.

Bishop Grimes was born December 18, 1852. He was ordained to the priesthood in Albany, N. Y., by Rt. Rev. Francis McNeirny, Bishop of Albany, February 19, 1882. He was consecrated Bishop May 16, 1909, in the Cathedral of the Immaculate Conception, Syracuse, by Most Rev. John M. Farley, D. D., Archbishop of New York. The assistant consecrators were Rt. Rev. Patrick A. Ludden, D. D., Bishop of Syracuse, and Rt. Rev. Thomas M. A. Burke, D. D., Bishop of Albany. The consecration sermon was preached by the Rev. Luke M. Grace, C. M.

When the diocese was established in 1886 there were only sixty-four secular and ten religious priests. There were forty-six parish and twenty mission churches and fifteen chapels, sixteen parochial schools, two academies, five orphan asylums and two hospitals. The Catholic population approximated 70,000.

The beloved Bishop of Syracuse has just passed his majority as a Catholic Bishop and is about to make his decennial visit *ad limina* to the Eternal City, where for the first time he will kneel at the feet of the immortal Pius X. and join with him in the celebration of the golden jubilee of his priesthood, the echoes of which have not yet died out in the Christian world. He will be able to report on this happy occasion that there are now in the diocese one hundred and five diocesan and thirteen religious priests; seventy parish churches, thirty-seven mission churches and seventeen chapels; twenty-one parochial schools, of which four have complete academic departments; four academies distinct from parochial schools; five orphan asylums and two infant asylums; three Catholic hospitals and a Catholic population of 149,768.

There are many causes for the remarkable growth of the Catho-

lic population in this portion of the State. I have already mentioned one, viz.: The Irish immigrant following the path of the Erie Canal and new villages and cities springing up along the new waterway, and churches dotting its banks. Besides this great waterway piercing our diocese from east to west, there was another, albeit less important and now closed, cutting it from north to south—the Chenango Canal, which also had a great influence in the upbuilding of the diocese. The railroads also gave a great impulse to the growth of this part of the State and the splendid trolley systems, among the very best in the State, brought hither men of energy that contributed both in brains and capital to the general prosperity. Many of these, too, were Catholics and generous promoters of the faith.

The Salt Springs of Syracuse, discovered by Father le Moyne in the missionary period, added very much to the wealth of these parts and attracted multitudes by their advantages, and when this investment became no longer profitable, capital found vent in extensive cotton and woolen mills, in foundries and factories of all kinds and large business establishments, all of which helped to swell the Catholic population of the diocese.

It is not yet seventy years since the first railroad was opened in the diocese, viz.: The New York Central, between Utica and Syracuse, July 4, 1839—and only thirteen years previous the first horse car had made its appearance in the United States. Afterwards came the Delaware, Lackawanna and Western, the Rome, Watertown and Ogdensburg and the New York, Ontario and Western, the West Shore, and the Adirondack Railroads, all of which facilitated communication between the different parts of the diocese, thus helping towards its growth.

Another cause which contributed to the growth as well as to the cosmopolitan character of the Catholics of the Diocese of Syracuse was the coming of the various nationalities at different periods and choosing for their home in their adopted country this beautiful region of the New World. The Germans began to come hither in small numbers soon after the dedication of the first Catholic Church in the diocese, viz.: St. John's, Utica, in 1821. According to the official records Rev. John Lewis Wariath, attached to that church, was appointed pastor of the German Catholics of Utica, June 6, 1837, and served under the distinguished

Father Walter J. Quarter. Four years later, in 1841, the Utica German Catholic Church was organized, and its first pastor was Rev. John Prost. It was the first German Catholic Church between Albany and Buffalo. The new church was served by secular priests until April, 1859, when the Franciscan Fathers of the Order of Minor Conventuals took charge of the parish. This, if we except the Mother House at Philadelphia established the year before, was the first foundation of this Order in the United States. Afterwards they took charge of a German Catholic parish in Syracuse and built the handsome Assumption Church in our Episcopal city. So successful were they in the financial management of the parishes entrusted to their care, that Assumption Church, Syracuse, was the only consecrated church in the diocese at its establishment, and St. Joseph's Church, Utica, their first charge on coming to the diocese, has been remodeled and handsomely decorated and was consecrated at the opening of the year 1908.

The Franciscan Fathers have always been recognized and appreciated by the Bishop as a great help to him in the development of religion. They are the only Religious in the diocese, but so well have they done their work as auxiliaries to the secular clergy that there never seemed any necessity for other Religious Orders to share it with them. The striking harmony that has always existed between these good Religious and the secular clergy, has been very conspicuous at all times, and is doubtless the cause of that remarkable success which has attended the united efforts of these twin forces of the Church in the growth and prosperity of the diocese. The diocese feels honored that the Mother House of the Order in the United States is located in our Episcopal City. Only recently, through the executive ability of the distinguished Provincial of the Order, Very Rev. Dr. Miller, O. M. C., and the zealous and devoted pastor of Assumption Church, Rev. Berard Schweitzer, O. M. C., their new college has been completed, where their future novices are to be trained. It is said to be the finest house of the kind in the world in possession of the Order. As an outgrowth of their labors among the German Catholics, several new German parishes have been erected in different parts of the diocese, and the German Catholic population now numbers about 20,000 and is constantly increasing.

It may seem somewhat strange that although the Church was

planted in the diocese by French missionaries from Canada, the Canadian Catholics never settled in large numbers, within its limits. A few thousand in Syracuse and Oswego, a few hundred in other parts, there has been no perceptible increase in their numbers since their first coming, thirty or forty years ago. The reason for this is easily found. It is a well known fact that the tide of emigration from Canada has always been towards New England, where their countrymen have always been more numerous, and where the thriving mills and factories seemed to offer to them the best opportunities for desirable and lucrative employment.

The Italian immigration began with the construction of the West Shore Railroad in the early eighties. They have continued to flock thither ever since in largely increasing numbers. With their own banks and theaters and business houses and newspapers, they are beginning to be recognized as a very important factor in several of the cities of the diocese. They are principally found in Syracuse, Utica and Rome, and they must easily number at present 30,000, with a steady and healthy increase constantly taking place. It is regrettable that a large number of these Italian immigrants are only nominal Catholics. A parochial school has been established for their children in Utica, where they are the most numerous, and the self-sacrificing labors of the good Franciscan Sisters are already beginning to show their effect upon the rising youth. When it is possible to give all the Italian children the precious benefit of a good Christian education, there is sure to be a change in their attitude towards the Church, and it is to be hoped that the next generation will be practical Catholics and staunch supporters of the faith. Meanwhile, it is a noteworthy fact that the various attempts that have been made from time to time, to proselytize these poor children of Italy and rob them of their faith, have generally proved abortive and it begins to look as if further efforts in that direction will soon be totally abandoned.

The Poles began to locate in the diocese about a quarter of a century ago. They have now large and flourishing churches and schools in Syracuse and Utica, with several new ones projected in other places. They must easily number 10,000. They have never given the Bishop any serious trouble, as he required them from the beginning to follow the wise laws of the diocese for the

administration of church property. The Polish Catholics are models of devotion to their religion. They make the most heroic sacrifices in order to frequent the Sacraments, and assist at Holy Mass. They are also remarkable for their extraordinary generosity in their contributions for church and school. Nothing but the strongest Catholic faith can explain how readily even the poorest among them part with this world's goods to help to build those magnificent churches that are the wonder of other nationalities.

The Lithuanians are comparatively few in number, and have as yet no church of their own and worship in the Polish or German Catholic churches, as suits them best. There are probably about a thousand Syrians in the diocese. They are found chiefly in Syracuse and Utica. They worship according to the Syro-Maronite Rite, and a priest of that rite visits them once or twice a year to minister to their spiritual wants. As a rule they are devout Catholics. Perversion among them seldom takes place. They are very faithful in attending Mass and frequent the sacraments in large numbers whenever the opportunity is afforded. They have a resident priest in Utica and have Mass every Sunday in their own rite in the Sisters' School Hall attached to St. John's Church. There are about 2,000 Slovak Catholics or Slavs in the diocese. They are found principally in Syracuse and in Binghamton. In the latter city they have a flourishing parish.

Another important factor in the upbuilding of the diocese was the work of the different religious communities devoted to education and charity.

The Christian Brothers have been laboring in the diocese for more than half a century. The golden jubilee of Assumption Academy, Utica, which was their first foundation and one of the first in the United States, was celebrated in 1904 with extraordinary pomp and splendor on the feast of the patron of their Order, St. John Baptist De La Salle, the Apostle of the Christian school. They have also a large and flourishing academy in Syracuse, and in both cities the fruits of their zealous labors in the training of the youth, are simply marvelous.

The several communities of women have also done noble work in the diocese in the cause of religion. The Sisters of Charity from Emmitsburg head the roll of these heroic women. This

year (1909) they will celebrate the Diamond Jubilee of their coming to the diocese. For three-quarters of a century they have labored in Utica and for the most of that time in Syracuse, caring for the little orphans of the diocese and building up their schools so as to compete with any in the country. The Sisters of the Third Order of St. Francis have also done exceptional work, especially in the hospitals which they founded in Syracuse, Utica and Oswego. It is the only community of Sisters whose Mother House is located in the diocese. But these good Sisters were not content to spend their lives in mere ordinary hospital work. When the opportunity presented they freely offered themselves to care for poor suffering humanity in its most repulsive form. Mother Mariana, who went out from Syracuse over thirty years ago with a band of heroic Sisters to care for the lepers in our far off eastern possessions of Hawaii, is still alive, a living martyr in her noble work of charity. Sister Leopoldina, who went from Utica in the same band, rejoices in the privilege given her of being the only Sister that is allowed to come in physical contact with the sores of the poor lepers. Who shall say that these good Sisters are not bringing blessings down upon the diocese from which they went forth on their errand of self-sacrificing charity?

Besides these communities there are several others laboring with fruit in the diocese. The Sisters of St. Joseph from St. Louis, Mo., have a splendid boarding academy for young ladies in Binghamton, and also have charge of a great number of parochial schools, and they are not able to supply the demands made upon them to open others in the diocese. The Sisters of the Holy Names of Jesus and Mary from Hochelaga, Montreal, have a convent for young ladies in Rome, whose reputation has gone out far beyond the limits of the diocese. The Sisters of Christian Charity from Wilkes-Barre, Pa., and the Felician Sisters of St. Francis are also engaged in the work of teaching in the diocese. All these good Sisters are laboring in a spirit of zeal and self-sacrifice in the moulding of the hearts of the little ones, and planting in them the seeds of piety and love of Holy Church. They are caring for the sick and the poor and the orphan, and whilst laying up treasures in Heaven for themselves, they are accomplishing results in the splendid betterment of our Catholic population far surpassing the material progress so strikingly

manifested in the churches and charitable institutions that dot the diocese from one end to the other.

In concluding I beg to remark a coincidence that is worthy of record. As St. Mary's of Ganentaa was the first church erected for white men in the Diocese of Syracuse, it seems fitting that St. Mary's of Syracuse should be chosen for the Cathedral; and as the other pioneer church erected in the Indian village of Onondaga was dedicated to St. John the Baptist, so also it is appropriate that the Mother Church of all the churches in Syracuse should be dedicated to the great Precursor of our Lord, thus keeping alive for the present and the future generations the golden memories of the past.

With these prefatory notes I close this introduction. I congratulate the young editor for having so successfully woven into an interesting and readable tale the story of the parishes of the Diocese of Syracuse, told by so many and in so many different styles of literary dress. I would ask the reader as he scans these pages to keep in mind the dual growth of the Church in Central New York. Quebec planted the first seed—Baltimore the second. The rugged missionaries from France sailed up from Champlain's city along the St. Lawrence, and on our Lake Ontario, and through Oswego, Oneida and Seneca rivers, and, leaving their boats, followed the Indian trails of the wilderness of long ago. And wherever they passed they planted the Cross of Christ and built an altar and offered up the Sacrifice of the New Law. A century later new missionaries from the Emerald Isle came with credentials from Baltimore, the fountain of ecclesiastical authority in the United States. Starting from our great metropolis they sailed up the noble river which Henry Hudson had opened to the world and then along the crooked turns of that same Mohawk over which their predecessors in the apostolic work had paddled in their rude canoes in the long ago. But the same broad ocean that washed the shores of Quebec flowed into the bay of the city of Lord Baltimore, and dashed its billows upon Civita Vecchia near the Throne of the Fisherman, who had sent out both bands of apostles to plant and replant the faith of Christ in Central New York.

Not many miles from the Episcopal City of the Diocese of Syracuse there is a little mound, where the waters divide, and two

tiny streams, but a few feet apart, gracefully separate and flow on in opposite directions. The first flows towards the north, empties into Lake Ontario, dashes through the rapids of the St. Lawrence and washes the shores of Quebec. The other passes into the Chenango and then into the Susquehanna and finally empties into Chesapeake Bay, touching the shores of that city, which has the honor of being the primatial See of the United States, even as Quebec was of North America. Thus nature itself, as if determined that we should never forget the twin sources of our faith, has symbolized in these dual streams in our diocese the two-fold source of our evangelization. And she seems to bid us send back along that two-fold channel to Quebec and to Baltimore, and thence by that ocean which binds both together, to Rome, our grateful thanksgiving to God for sending that first band of heroic missionaries to plant the true faith in this wilderness of the New World among the savage Iroquois, and later on another corps of husbandmen to gather up the seed from the fallen tree and replant it again so solidly and so firmly that the Tree of Faith stands to-day a monument to their apostolic zeal, giant in stature, rich in foliage, abundant in fruit, and sheltering under its spacious boughs the thousands of Catholics of the Diocese of Syracuse.

**PARISHES OF THE
EPISCOPAL CITY**

ST. JOHN THE BAPTIST.

FIRST CHURCH FOR THE WHITES IN THE STATE OF NEW YORK, ERECTED BY JESUIT FATHERS AND FRENCH SETTLERS IN 1656—FIRST CHURCH OF MODERN TIMES COMPLETED IN 1827.

THE Church of St. John the Baptist, as a modern organization, is of comparatively recent date. Her history, however, goes to a remote period and is intimately connected with the earliest discoveries and settlements on the continent of North America. This region was visited by Catholic priests years before the pilgrims landed at Plymouth Rock, and before the Dutch settled the New Netherlands on Manhattan Island.

Other localities were blessed with the presence of the black robed priests, prior to this section. The saintly Father Jogues, S. J., was one of the first to pass through the Onondaga Valley on a mission of peace to his beloved Hurons. It was he who, on the feast of Corpus Christi, 1642, named Lake George the lake of the "Blessed Sacrament." It was he who inscribed the holy name of "Jesus" on the forest trees of the great empire state; it was he who preached so lovingly to the savage Mohawks, to be rewarded afterwards with a martyr's crown. The place where he was martyred has been identified and has now a beautiful shrine where thousands from all parts of the country flock yearly to beg the powerful intercession of this servant of God. We have traditions of occasional visits of other missionaries to the Onondagas, prior to the coming of Father le Moyne in 1654. But he is the real founder of the Catholic Church in this county. We have the story of his coming in his own words. He says in his relations:

"On July 17, 1654, I set out from Montreal and embarked for a land as yet but little known, accompanied by a young man of piety and fortitude, who had long been a resident of that country." On August 5, Father le Moyne had nearly finished his journey. He says: "We traveled four leagues before reaching

the principal Onondaga village. At a quarter of a mile from the village I began to hurrah in solemn and commanding tones, which gained me much credit. I called by name all their chiefs, families and distinguished persons. I told them that peace and joy were my companions and that I scattered war among distant nations. Two chiefs addressed me, as I entered the village, with a welcome that I had never before experienced among savages. At the grand council assembled by the chiefs in the cabin of Ondessonk, I opened the proceedings with the sign of the cross and with public prayer, on my knees, in a loud voice in the Huron tongue. I astonished them exceedingly by calling them all by nations, tribes, families and individuals, which amounted to no small number. This I was able to do from my notes, and to them it was as astonishing as it was novel."

In another letter we find the following: "On August 16, 1654, we arrived at the entrance of a small lake; we tasted the water of a spring which the Indians were afraid to drink, saying that it was inhabited by a demon who rendered it foul. I found it to be a fountain of salt water as natural as if from the sea, some of which we carried to Quebec." This spring is known as the "Jesuit's Well."

In the same relation Father le Moyne says: "I baptized a young captive, 15 or 16 years old, taken from the Neuter nation, who had been instructed in the mysteries of our faith by a Huron convert. This was the first convert made at Onondaga. The joy I experienced was ample compensation for all past fatigues."

Father le Moyne returned to Quebec, and the mission having been determined upon, Fathers Joseph Chaumonot and Claude Dablon were sent to the Onondaga Country to begin the work. They arrived in November of the same year and were joyfully received. A chapel was erected at Onnontage, the village at Indian Hill, and dedicated to St. John the Baptist. The mission proved so successful that the chapel was soon too small for the converts and it was replaced in 1656, after the arrival of the French colony, which had been promised the Onondaga sachems two years before, by a more commodious one.

This colony, led by Father Francis le Mercier, S. J., consisted of four Jesuit Fathers and fifty Frenchmen. They set out from Quebec, May 16, 1656, and arriving at Onondaga Lake, July 11,

began at once the erection of suitable buildings for the settlement. Here on the north shore of the lake, near to the "Jesuit's Well," and on the site selected by Father le Moyne, the first church in the State of New York for white men, St. Mary's of Ganentaa, was erected within the confines of the present parish of St. John the Baptist.

For a while the mission prospered. Other missions branched out from it among the Oneidas, Cayugas and Senecas. The results of the labors of the "black robes" were visible everywhere. The JESUIT RELATIONS of 1657 give a splendid pen picture of the daily life of the forefathers of this parish. "The divine office is recited, the sacraments are administered, the Christian virtues are practiced with as much modesty, care and fervor as they are in the most Catholic and devout provinces of Europe." Converts were continually added to the faith, and the anticipations of the missionaries were raised to the highest pitch. Chapels were erected in other towns, and hopes for the conversion of entire tribes were entertained by the Fathers. But while these fond expectations were indulged, the savage Mohawks—who had been weaned away from their Catholic faith, as a fatal result of a struggle for supremacy between the two most powerful nations of Europe,—entered into a conspiracy with the Onondagas to destroy the Catholic missions. The plot was revealed by a friendly Indian, and the missionaries and the French colony escaped by the following ingenious method: Being forewarned of the intended massacre, they had prepared to escape in the night by means of several light boats, which they had secretly constructed in the large storehouse of the mission. The opportunity was furnished them by the inventiveness of a young man, very much a favorite with the great chief, who feigned he had a dream that the great chief must provide a general feast, after the custom of the Indian nation. The rule of politeness required that they should eat and drink all set before them till they became gorged and stupefied. The banquet was prepared; all had feasted to surfeiting; the young man played on his guitar to soothe them into profound slumbers. In a little while they were all asleep, and before they awoke the missionaries and their followers were in their boats and soon were far beyond their reach. In the morning the Indians supposed that the whites had

been sleeping as soundly as themselves, and it was not until they examined the premises that they discovered that their intended victims had fled.

When the Mohawk conspiracy had died out, the Onondagas repented for having driven away their best and truest friends, the missionaries, and sent an invitation to them to return once more. This petition was accepted. A new colony, headed by the black gown, soon arrived, to be disturbed again by war rumors. The French and English were once more at war. The peaceful missions were again in danger of being destroyed. Nothing was left undone by the Jesuits to calm the passions of the outraged natives, but in vain. The domination of a power unfriendly to the Catholic faith poisoned the Indians against the missionaries, and after a heroic struggle of nearly a century, the Catholic missions among the Onondagas disappeared. Many of the converts retired to Canada, where they lived and died good Catholics, and many of their descendants are to-day leading peaceful, civilized, christianized lives in Northern New York.

It has been charged that the Catholic missionaries baptized Indians and received them into the Church without instruction. Now this charge is absolutely false. The records of the missionaries, English, French and Spanish, show that instruction always preceded baptism in those who had attained the age of reason, and that when the fundamental truths were implanted in the minds of the newly converted, baptism was, except in rare cases, long deferred in order to test the constancy of the candidate. The catechisms and Bible readings prepared for missionary use in all parts of this continent are still in existence, and show how carefully the missionaries endeavored to convey to those in preparation for baptism the fundamental principles of the Church, in terms that an Indian mind could grasp. The written statements of the missionaries who labored in all parts of the continent show the utter falsity of the charge.

Another charge is made to the effect that the French missionaries taught the Indians that they would secure eternal happiness by killing the English heretics. The Protestant historians, Bancroft, Parkman, and Fisk, who have examined all the documents of the early missionaries, have openly stated that no such doctrine can be found anywhere in them. There is not the

slightest proof that can be cited that Catholic priests ever inculcated such ideas. Catholic Canada never sought war; she constantly proposed colonial and especially Indian neutrality.

It seems like a dream. The children of the forest were transformed by the gentle teachings of the black gowned missionaries from savage beasts and ravenous wolves into gentle lambs and docile children of the Church. But the evil days came. England and France contended for supremacy in these primeval forests. The peaceful, christianized Indians were made partisans in this bitter conflict and the work of the self-sacrificing missionaries was apparently of no avail. But God's ways are not man's. The blood of the first missionaries among the Onondagas became the seed from which sprung some of the sweetest flowers that ever grew in the garden of the Church. The saintly Indian maidens and Indian warriors, who lived and died in the faith, are sufficient proof of this statement.

The Jesuit, Father le Moyne, the founder of the Onondaga mission, was the first to make known the usefulness of the salt springs to the Indian and the white man, and with the usual success of first discoverers. His statement was called a Jesuit lie and was laughed at by the Dutch of New Amsterdam, but curious to relate, the chronicler spelled the word "lye," an unconscious vindication to the Jesuit's truthfulness. The industry was as nothing then; the salt was merely a curiosity. Traders carried it to Albany and Quebec, only to exhibit it in exchanging their furs. The salt blocks were then a few small household kettles; yet this was the beginning of an industry which afterwards grew into vast proportions.

The history of the pioneer Catholic church of Central New York is a history which lingers in the memories of a few who are yet living, who saw the infant church develop day by day, who watched the little mustard seed grow and spread out into a grand tree, under whose protecting branches so many now find rest and happiness. Let us examine the story of the infancy, the childhood, and the sturdy manhood of old St. John the Baptist's parish.

The town of Salina was incorporated in 1809, and the first town meeting was held on the 9th of May of the same year, in

a tavern, the present site of the Salt Inspector's office, Exchange and Salina streets. The village of Salina was incorporated in the year 1824. The enactment declares "that it shall be on the ground adjoining the southeast side of Free street, that the village shall consist of sixteen blocks, each six chains square, that each lot be divided into four sections, and that no lot shall be sold for a less sum than \$40."

Among the men who composed the first Board of Trustees of this village corporation was one whose memory will ever be held in honor by Catholic and non-Catholic alike—Thomas McCarthy. His strict integrity and honest manhood gave him the position, a few years later, of urging upon his fellow Catholics the necessity of building a church of their own. Thomas McCarthy was a man raised up by Divine Providence to do a work which the priest of that day in his missionary rounds could not hope to do. No one can imagine, unless it be the hard working missionary priest of the present time, the privations and difficulties the poor priest of seventy-five years ago had to endure. The saddle, for the most of the time, was his bed: in it, he thought out his sermons; in it, he said his prayers, and it carried for him all that was necessary for the celebration of the Holy Mass: it was his *Vade Mecum* on his journey to visit his scattered sheep and to keep them in the sheepfold of the one true Shepherd. He was the pioneer who broke the forests for religion's swift advance. Thomas McCarthy, therefore, deserves an honorable mention in this brief history. He was born in Cork, Ireland, in the year 1783. Unlike so many of his fellow countrymen, he had the opportunity of a good business education before coming to this country, which meant for him a seven years' lesson in commercial life; he mastered all there was to it. In the year 1808, we find him leaving his home for the land of the free, where he hoped to enjoy the happiness of liberty of conscience and an opportunity to realize the rewards of his labors. On landing in the autumn of the same year, he immediately laid his plans for the new future which stretched out before him. Modern conveniences were not then even in embryo. The old fashioned lumbering stage which hung from leathern straps, made distances days and weeks, which are now made in a few hours. There were no canals, nor railroads. Salina, at that time, had the name all over

the country, of being prosperous, because of the salt springs made known through the Jesuit missionaries. The few small kettles of the eighteenth century had given way to a vast system of salt blocks. Making salt for commerce was now an established industry. People were flocking here from many quarters, and the influx naturally drew with it many of the banished and exiled children of the down-trodden Emerald Isle. Thomas McCarthy was also drawn with it. To Salina, he started as soon as he recovered from the evil effects of a voyage, such as was experienced in the old sailing ships of those days; and in a few weeks found himself in the place he was never to leave, until he left it forever in death. After a few years he saved sufficient money from his earnings to purchase a salt block. At that time a salt block was made up of eighteen kettles, and the ground occupied by them covered about eighteen by twenty-five feet, much narrower quarters than those made use of to-day, but vastly more profitable. Success crowned his untiring energy. In 1812 we find him purchasing a general dry goods and grocery store. The location of this store is where now stands the pump house, west of the Oswego canal.

All the business transactions then for mercantile men were necessarily east. The great lakes of the West and Northwest with their populous cities, their immense commerce, and the great advantages of modern navigation, were then known to only a few white people and Indians. Commerce and business consequently went east to Utica, Albany and New York. This brought Mr. McCarthy, who made his trip twice a year, in contact with many of his countrymen who, like himself, had come to try their fortune in a land said to be flowing with the milk and honey of plenty.

By his honest business methods and genial social qualities, he made for himself friends of all denominations, and it was principally upon these friends that he depended for the means of carrying out the one thought uppermost in his mind,—the building for the Catholics of Salina a church, wherein they might worship God according to the dictates of their conscience. The original subscription list shows sums of fifty dollars and under; sums which in those days were large and generous. Thomas McCarthy saw with pleasure an increase of Catholics in

Salina, for he loved his Church, and he made the first move in the matter by donating a lot for the erection of an edifice. That lot was the site of the old church on Salina street, where the Catholics of this entire county for many years worshipped their God; where many who are yet living had the regenerating waters of baptism poured upon them; where happy hearts were sacramentally united, and where many of the parents of those who are now in manhood's prime, went for the last time for the blessing of that fond and tender Mother Church, who loves her children in death as well as in life. Thomas McCarthy read far into the future. He built for posterity. He left behind him children and children's children who have followed in his footsteps in their generous support of religion.

The history of this pioneer church would not be complete if we omitted the name of James Lynch, the man who was its first treasurer, and whose interesting records are in the present church archives.

James Lynch was born in Ireland, and at the age of twenty-seven he came to this country. He served in the war of 1812 and distinguished himself in many important naval engagements. At the close of the war he engaged in business in New York City, and was there married. In 1825 he came to this city and for a period of nearly thirty years, he conducted a mercantile business in what is now known as the First Ward. During these years he also engaged largely in the manufacture of salt and, at the time of his death, retained a large interest in the industry. He was one of the first directors of the Syracuse Gas-Light company, and for several years he was its president. He was a trustee of the Syracuse Savings Bank and its vice-president, and was also director in the Salt Springs National Bank. He was a man of generous impulses and honest intentions. He was firm and decisive in his opinions, but tolerant to those who disagreed with him in religious dogmas. His business sagacity was amply rewarded, and till almost the close of his life he gave personal attention to his affairs. Politically, he was an unswerving and influential democrat. He filled many positions of honor and trust in municipal and other corporate bodies. He died on Good Friday, April 10, 1862, aged 87 years.

There are many others who might be mentioned among the

pioneers and patriarchs of this church. Peter McGuire, a man whose name has always been held as a synonym of everything that was noble and good; a man who for forty years took an active part in the fortunes of his church as trustee, and who never abated his zeal, until the feebleness incident to old age made him discontinue his constant duties as revenue collector of the church. The late venerable John McCarthy, a former trustee and parishioner, should be mentioned here. Of him a former beloved pastor, Rev. George Browne, writes: "How I would like to proclaim the names of all those benefactors of St. John the Baptist church! I am quite sure that it shall excite no jealous feelings if I mention the name of John McCarthy, an excellent Christian, a polished scholar and a leader in every good work; Patrick Malloy, as generous as he was wealthy, and the venerable Peter McGuire, who was foremost among those that were always ready to advise, help and encourage their pastor in all his difficulties. I can only say: 'May God reward them all.' What they did to uphold the credit of the parish was at a great personal sacrifice."

During the last half century and more many priests have directed the spiritual affairs of the people of this parish. Away back in the beginning of this century, missionary priests visited this locality and administered to the spiritual wants of the few scattered Catholics of Central New York. Among these welcome visitors were the venerable Bishops DuBois and Hughes of New York. They officiated at private houses—especially at the McCarthy and Lynch homesteads. Then there were regular visits made by missionary priests from various localities, who came to administer the sacraments and instruct the children in Christian doctrine. This continued till the year 1827.

The first resident pastor who officiated here was Rev. Francis Donohue. He completed the church and brought many to the faith. After six years he was succeeded by Rev. Fathers Balfe and Drummond, who in turn gave place to Rev. James O'Donnell who remained in charge for five years. The next pastors were Fathers Radigan and Chartier. Then followed Rev. Michael Heas, whose memory will always be cherished by the people of Syracuse. He was a man who lived to do his Master's will.

Self-sacrificing to an unwonted degree, ever sympathizing with the poor and needy of his parish,—“he went about continually doing good.” He was the teacher and the financial agent for his people, as well as their spiritual guide. He was the friend of the immigrant, and scores of them were, by his generosity, enabled to come to “the land of the free and the home of the brave.” Through his exertions the first church was enlarged and beautified. The task was then most difficult as old Salina had but fifty families, and upon these he could not solely depend. Large sums were contributed then as now by our non-Catholic brethren. Father Heas, after serving faithfully old St. John the Baptist’s parish for fifteen years, was transferred to a new field of labor. He was commissioned to form a new parish in what was then known as the village of Syracuse. He secured old St. Paul’s Episcopal church, which he had dedicated to Catholic service in 1842.

Rev. Michael Heas was succeeded by Father Guillick who in turn gave place to Rev. Joseph Guerdet. The latter labored here for seven years, after which he was sent to take charge of St. Mary’s church, Oswego, and later to the Church of St. John the Evangelist, Syracuse. Then came Fathers Mullady and Hackett. Father Hackett took up the work laid down by his predecessors. Success attended his saintly efforts. He enlarged and improved the old church and brought the Sisters of St. Joseph to this parish, but strange to say, this great lover of Christian education never lived to see the Sisters he had prayed for during many years. They arrived in Syracuse the very day of his burial. A local paper of that time speaks as follows of this most excellent priest: “Father Hackett is dead,—the last remains of this venerable man were consigned to their last resting place on the 3rd of September, 1861, amid the tears and lamentations of his whole congregation.”

In the lamented Father Hackett was concentrated all that contributes to make a perfect man. In him could be found virtue without pride, charity without conceit, and above all things, a love holy and intense for God and His Church. Father Hackett’s grave is in St. Agnes’ cemetery and is yearly visited by many of his old time-honored friends. His work was taken up by Rev. Maurice Sheehan, who guided the destinies of the

parish for five years. He was a dignified, scholarly priest who had the confidence and love of his people. An event of note during his administration was the calamity that came upon the district in the great fire that destroyed the business portion of Salina. Father Sheehan died recently and was buried from St. Joseph's church, Albany.

Old Salina had grown rapidly. From it, as an off-shoot, has sprung the thriving city of Syracuse. In those days there was money aplenty in the salt business. This caused a great increase in the population, and the old church was found too small to accomodate the congregation. Rev. James E. Duffy was the pastor in those prosperous times. He was appointed in January, 1866. Young and full of ambition and ability, he labored faithfully among his people. The times were prosperous, money was plentiful and generous hearts were ready to give towards a magnificent edifice such as Father Duffy proposed to build. The corner-stone was laid in 1868 and the following year enclosed the present magnificent church. It was completed and dedicated in June, 1871.

With the glory of the completed and dedicated temple came a crisis in the salt industry. The great Salina salt works began to fail; the tariff was removed; stronger salt springs were discovered in various localities, which lessened the expense of manufacturing the commodity. This lowered prices and lessened earnings, and the entire community was soon brought to the abyss of financial ruin. The new church was heavily in debt. Men of wealth were willing to assist their pastor, but their wealth was locked up in their salt blocks which lost their value. Those in poorer circumstances were as willing as ever, but their earnings were scarcely enough to support their little homes. Father Duffy who was a man of great integrity and honesty of purpose, tried hard to stem the tide. His devotion to a stricken people is to this day held in grateful remembrance. Hard times and worse payments were the obstacles placed in the way of his freeing this beautiful church from debt. The same fate met the church that met richer and more powerful institutions. Failing health made a change necessary, and in June, 1877, Father Duffy was sent to East Albany. Since his removal from here he has built an elegant new church upon the ruins of one that was

destroyed by fire, and he has erected and supported an excellent Catholic school. The name of Father Duffy will always be held in grateful remembrance in this parish.

Rev. George Browne was sent to fill the vacancy. For two years he labored faithfully, day and night, to save the church from bankruptcy—but it seemed a hopeless task. In January, 1878, Father Browne gave place to Rev. William J. Bourke, and after building a church in Troy, he retired to his former diocese in Canada where he has since labored with great success among a most devoted people.

Father Bourke fully realized the difficulties he had to face in assuming charge of this parish, but he was a man who never faltered in the presence of difficulties. He knew the people of old St. John's and they knew him, for he was reared with them. How nobly they responded to his many calls during his administration, is a matter of history. For upwards of ten years he labored to save the edifice from financial failure. It was a weary task, but his cheerful disposition and noble heart won for him a host of friends who always rallied about him when there was mention of making a special effort to reduce the crushing church debt. Yet, with all this care and anxiety, he found time and means to accomplish other great undertakings. He would enlarge and beautify the Catholic school of this parish where the children might be trained and educated without running the risk of weakening their Catholic faith. He left the school as a legacy to remind the people, as Catholics, of their duty to give their children what they have a right to demand at their hands—a Catholic education. When he died, April 17, 1887, the whole community, irrespective of creed, showed him the greatest honor. His Bishop, Rt. Rev. P. A. Ludden, and brother clergymen, united with Catholic Syracuse in mourning the loss of this most excellent priest. The Rev. Dr. Lynch of Utica, his boon friend and classmate, in pronouncing his eulogy over the remains, said: "We have gathered here to-day to mourn a great loss. Father Bourke's labors are too well known to you all to need comment. You were the witnesses of his great zeal and true Christian piety. He was a martyr to duty." These words were literally true. He was a martyr to duty, for he worked for his people most faithfully. He worked alone without the help necessary

in a parish of this size. He deprived himself of many comforts to lessen the burden resting upon his people. In the words of the eulogy: "You, for whom he labored and died, must not forget him in your prayers."

The Rev. John F. Mullany, LL. D., M. R., was sent in June, 1887, to fill the vacancy made by the death of Father Bourke and has labored zealously these twenty odd years in the common cause of religion and education. The debt on the church has been materially reduced and the property beautified and improved in many ways.

The following Reverend Fathers officiated in this parish as assistant priests: The Rev. Francis J. Maguire, LL. D., was assistant to the Rev. James E. Duffy, from January, 1873, to July of the same year. Father Maguire built the Church of the Sacred Heart, North Albany, in 1878. While here he was loved and respected by the entire community, because of the great interest he took in the young men of the parish. The same zeal has characterized his life ever since. Then followed the Rev. Richard Meehan, now of Troy, who remained here but a short time. In January, 1874, the Rev. John McInerow was missioned here. His stay was brief, but during that short period, he gave promise of the apostolic spirit that afterwards budded into flower and fruit in the wonders he achieved in Amsterdam. He was called to his reward too soon, but the fruits of his zealous labors in the cause of Catholic education and Catholic morality shall live forever. The gentle and delicate Father Hyland came next. None thought that the young priest would live many years, yet he has been blessed with a long and fruitful ministry. He is the honored pastor at Ilion, which position he has held for many years. The Rev. P. F. Harrick assisted Father Bourke for a short time. He was appointed pastor of the Catholic church at Marathon, which position he filled till his death in 1890. His sunny, genial disposition won him friends wherever he labored. Then came the Rev. Richard H. Gahan and the Rev. James Collins. Their sojourn was short, as both were in poor health. Father Gahan died in Hoboken, N. J., in 1888, and Father Collins in St. Joseph's hospital in this city, the following year. They were succeeded by the Rev. William H. Griffin, who is now pastor of St. John's church, New Hartford. He is pleasantly remembered

by all the people of this parish. He was succeeded by the Rev. Joseph S. Tiernan, who labored here four years with great zeal for the honor and glory of God. He established a total abstinence society, which did much good. He also organized a diocesan temperance union. Father Tiernan was appointed pastor of Camden in 1894, where he has been laboring with great success ever since. Father Tiernan was succeeded by the Rev. James A. McGuire, who died in St. Joseph's hospital a few months later. He was a lovable character and his untimely death was regretted by all who knew him. The Rev. Joseph Wilmes followed, and assumed duties in October, 1895, which position he most acceptably filled till called to St. Mary's, Utica. He was re-appointed to this parish in 1901. The Rev. William J. Glynn, D. D., faithfully served the parish as assistant from 1896 to 1901. Rev. Timothy F. Howard took his place and continues to look after the interests of the school and junior societies of the church.

CATHEDRAL OF THE IMMACULATE CONCEPTION.

CHRISTMAS DAY, 1842, the congregation of St. Mary's, now the Cathedral of the Immaculate Conception, assembled for the first time in their own edifice for divine worship. Previous to this time they had received spiritual care from St. John the Baptist church, in the town of Salina. Finding the distance to this church rather long they resolved to find a more central place of worship. They organized themselves into an organization known as the "Catholic Society of Syracuse" and purchased from the Townsend estate on July 26th, 1841, for \$800.00, a plot of ground on the corner of Madison and Montgomery streets. They next bought, for \$400.00, the Episcopalian church which stood on the block lately known as the Granger Block property and now occupied by the Sedgwick, Andrews and Kennedy building on East Genesee street, at the corner of South Warren street and moved this building to their own property. The church was of small dimensions and would accommodate only about three hundred people. The pastor was soon obliged to enlarge this edifice to accommodate the increasing numbers of the new congregation. In fact, scarcely were the doors thrown open for the first time than standing room was at a premium. Men and women, who hitherto were not counted as Catholics, embraced this opportunity to satiate their thirsty souls with the spiritual draughts which flow copiously from the tabernacle of the Catholic Church. Exiles from home, hampered by prejudice against their religion, limited in this world's goods, they were unable to travel long distances to church, so they intrusted their faith to their Maker and by daily prayer kept alive the fire of their religion expecting, like the Israelites of old, the return of a happier day when they could sing their Canticles and offer Sacrifice to the God of their fathers in their own temple.

Unable to accommodate the large congregation, the priest in

charge extended the church some fifty feet, enlarged the gallery and placed a substantial basement under the entire structure at an expense of some thirty-five hundred dollars.

This was quite an undertaking for a congregation of limited means in those days, yet they cheerfully accepted the burden and with a truly Catholic spirit paid in a few years every dollar of indebtedness. From the very beginning the congregation gave signs of a sturdy Christianity which, when fostered by the careful hand of the Church, would lead its members in honorable and influential paths, would assist them to grow in prosperity and enable them to take an active part in the destinies of the town. The present position of the congregation fully justifies these anticipations. Notwithstanding the enlargement of the church, it was only a few years before a division of the parish was necessary, so numerous had the congregation become.

In 1852 the parish of St. John the Evangelist was formed and placed under the direction of Rev. John McMenomy.

St. Mary's parish consisted then of all the territory lying south of the canal in the city of Syracuse and the adjoining villages of Fayetteville, Jamesville, Cazenovia and Split Rock.

The importance of the latter in these days may be seen from the fact that the lot on which the present church is located in Split Rock was purchased by the pastor of St. Mary's. He intended, no doubt, that a church would be built thereon for the people.

The first pastor of St. Mary's was the Rev. Michael Heas. He was a native of County Cork, Ireland, a very learned and energetic man. He presided over the church in Salina for some time before coming to Syracuse. He saw, no doubt, that the harvest was ripe in this portion of the Master's field and that laborers were wanting. Resigning, then, his charge to other hands less experienced in mission work but competent to care for the well organized church of Salina, he took up his residence in Syracuse and formed the parish of St. Mary.

The people in Salina were reluctant to let Father Heas depart, in fact they protested against it; but this officer in the army of Christ, this man who had already left country, home, kindred and friends for the Gospel's sake could not remain domiciled

in comfort whilst he knew that his Master had not even a tent in which He could repose in these parts of His Kingdom.

So faithful was he in the discharge of his duties and beloved was he among the people to whom he now administered, that for many years after his death he was remembered most kindly by the members of his congregation. In fact, for his people, Father Heas was the embodiment of every virtue. He was their leader not only in their religious lives but in their civic affairs. He was their counsellor in their difficulties, their source of consolation in their trials, their friend in all things. Joining in their sorrows and their joys, he was truly, in the words of St. Paul, "All things to all men."

While Father Heas was a man of tender heart and strong sympathies for his people, he was yet very firm in his convictions and never swerved from what he thought was his duty. An instance may be cited. The immigrants, who formed the greater part of his congregation, brought with them from their native homes faults as well as virtues. These faults, in this free country, were calculated to grow rapidly and work damage among the people. Foremost amongst them was the unreasonable expense at funerals. Father Heas felt if this was not rectified it would tend to cripple, financially, a people who were already struggling for an existence. He strictly forbade the hiring of carriages for funeral purposes and, that most foolish of all practices, an unreasonable outlay for a coffin which was to be concealed for all time beneath the earth. This latter, however, has outlived his prohibition and is to-day one of the follies of our people. Father Heas was relentless in these restrictions and in confirmation of them, when he felt the hand of death was upon himself he gave strict orders that he should be laid away in the plainest of coffins, accompanied on foot by all those who wished to follow his remains to the burying ground. This had the desired effect and for years afterwards no carriages were found at the funerals of Catholics, until the formation of St. Agnes' Cemetery.

One of the principal cares of Father Heas was for the children, a goodly number of whom was then, as now, the rich blessing of St. Mary's. The baptisms, in those days, were about two hundred a year. These God-fearing people evidently recognized

their dignity as God's agents and in no wise shortened the Creator's hand in the procreation of the human species.

The children were congregated every Sunday and with the assistance of some faithful members of his flock, he taught them their duties towards God, towards their neighbor and towards themselves. From these classes Father Heas was never absent notwithstanding the many places he had to attend. He felt the responsibility that was on him to scatter, with lavish hand, the seed committed to him by the Heavenly Husbandman in the hearts of the dear little ones of Christ. He well knew that the harvest would be in proportion to the care taken by the tiller of the soil. With this end in view he labored faithfully and before death closed his eyes he saw himself surrounded by an intelligent and numerous people that would work wonders in the development of Catholicity.

Father Heas provided not only for the religious but also for the secular education of his people. In 1850 he had a school established for boys and girls and from his meager income paid the teachers. The school was continued by his successor, till owing to circumstances of place and money, it became impracticable. So interested was Father Heas in their educational improvement that he provided for the children a singing master, a novelty certainly in those days. It was Father Heas who brought the Sisters of Charity to Syracuse and aided them to found the present Asylum in Madison street.

There is another feature in connection with old St. Mary's which deserves mention. The pipe organ which was in the church at the time of its purchase was bought by the congregation. It was the first pipe organ in these regions and was of most beautiful tone. It was much admired in its day and is now a relic, treasured for the congregation. Thus from the beginning was St. Mary's accustomed to the solemn services of the Church. This interest in church music at the services has been inherited by the descendants of the founders of the parish and in later years we find these descendants purchasing from their own resources one of the finest church organs in the State. It is one of the things of which the present Cathedral parish feels proud.

Father Heas died Easter Sunday, 1859. This is a coincidence that should be noticed; on Christmas day, 1842, Father Heas

celebrated the first Mass in St. Mary's parish church and on Easter Sunday, 1859, his soul was claimed by its Creator.

The Rev. James A. O'Hara, in the following July, was appointed to succeed this very remarkable priest.

Father O'Hara was a native of Ballyshannon, County Donegal, Ireland. When very young he came to this country with his parents, was educated at Villanova and Fordham. He was a man strong in mind and body. He had already cared for the missions of Oneida and Peterboro and the surrounding country. His fame as a preacher and defender of the faith had preceded him to Syracuse, for during his ministry at Oneida he was called upon frequently to refute the calumnies and lies that were hurled against his Church by intolerant ministers and bigoted statesmen of that country district.

Under the wise administration of Father O'Hara St. Mary's grew to be a power so that its influence was felt in the management of the affairs of the whole city. And not only in power, but also in numbers did the parish increase so that the old edifice was much too small for the congregation.

In 1870 the men of the southwest part of the city petitioned Bishop Conroy for a new church. The Bishop deputed the Rev. Joseph Guerdet, pastor of St. John's church, Syracuse, to examine the necessity for a new church. Father Guerdet reported favorably and the parish of St. Lucy's was formed. This new parish was practically a second division of St. Mary's.

About this time Father O'Hara sought a vacation and having obtained it from the Bishop of Albany, went to Rome to see the City of Popes and to visit the Basilicas of fame in the Eternal City. Whilst in Rome he attended lectures at the College of Sapienza and after a successful examination received the title of Doctor of Theology.

He now returned to Syracuse much improved in health and much elated over the high honor he had obtained by his own industry and scholarly attainments. Immediately upon his return he directed his energies to the building of the new St. Mary's, a project he had had in mind for many years and to complete which he had formed many plans, all of which, for one reason or another, were destined to failure. He considered the time now opportune and commenced the work.

His knowledge of Syracuse and his confidence in her development convinced him that the site of old St. Mary's would not answer for the new church. He decided to build it in a more prominent quarter, in a portion of the city calculated to give prominence to the Catholic people. Present circumstances fully confirm the correctness of this view.

The site upon which the Cathedral now stands was purchased for the sum of \$35,000.00. The expenditure of this large amount of money was made necessary owing to the opposition to having a Catholic church in so prominent a quarter of the city. But Doctor O'Hara, no wise daunted by the expense or opposition, laid the foundations and raised the walls of the present beautiful Cathedral. Obstacles came, difficulties increased, at times the completion of the plans looked doubtful but that indomitable will, which had already triumphed over many difficulties, continued the struggle and the year 1886 beheld the practical consummation of St. Mary's at an expense of over \$250,000.00. The church was opened for divine services on December 6th, 1886, by the Rt. Rev. Bishop McNeirny to the great joy of the pastor, his congregation and his numerous friends throughout the city.

For three years the Doctor ministered to the wants of his congregation in the new church. Full of years and honors he died December 26th, 1889. To few men is granted the distinction that was shown to Dr. O'Hara. On the day of his funeral tribute was paid to his memory by the citizens of Syracuse regardless of creed or nationality.

The vast edifice, to the completion of which he had worked so nobly, was crowded as never before, and the streets, notwithstanding the inclement weather, were literally packed with people. As the funeral procession left the church the bell in the City Hall tower was tolled, an unprecedented honor paid to the memory of a minister of the Gospel.

January 12th, 1890, his successor, Rev. John Grimes, was appointed. During his ministry the church continued as before, the great effort being to pay off the debt which amounted to \$120,000. The new pastor, owing to the general co-operation of the members of the church, succeeded in paying off the entire indebtedness, the last payment being made in July, 1908. This

stupendous achievement was accomplished by the priests and people of the parish without outside aid of any kind. There were no fairs or festivals or other appeals to public charity. Stated collections for the purpose of reducing the debt were made and to every appeal of Father Grimes the response was prompt and generous, the people partaking of his enthusiasm and sharing his desire that the debt be liquidated as soon as possible so that other and necessary parish work might be taken up. The great need of the parish has been for schools where the children might receive a real Catholic education. This has been preached to the people as a prime necessity and they are now prepared to make whatever sacrifice will be entailed in its building.

In 1903 the Bishop of the diocese, the Rt. Rev. P. A. Ludden, who had hitherto made his Cathedral at St. John the Evangelist church, decided to establish the Cathedral of the diocese. For this purpose he purchased, with his own money, the bath house known as the "La Concha", for twenty thousand dollars. He had this building removed and a magnificent sanctuary erected for St. Mary's, thus completing the most beautiful church in the central part of the State.

This Cathedral, mammoth in dimensions, gorgeous in decorations, will stand for all time as a monument of generosity to the first Bishop of Syracuse, the Right Reverend Dr. Ludden.

The ornamental scheme of the sanctuary, its stucco work, the molding of all its varied forms should be of absorbing interest to the observer, reminiscent as it is of the piety and industry of the middle ages when all of the multitudinous details were wrought with loving care by hand, slowly and laboriously. Massing the light into a group of five magnificent windows, its tones softened by the tender coloring of the stained glass, the rays fall upon and enhance the stately beauty of the high marble altar. Pictured in these windows with masterly art are the principal mysteries of our faith and events connected with the life of the titular saint of the Cathedral, as the Annunciation by the Angel Gabriel, the Birth of the Savior, the Assumption of the Blessed Virgin into Heaven, the Crucifixion and the Resurrection of our Savior.

The central altar is a splendid example of the sculptor's art, its delicate tracery and colors harmonizing perfectly with its

surroundings, and here also a close inspection is necessary to reveal the beautiful fretwork and many colored marbles that are blended and lost in the distant view; likewise the pictures in relief at the base that recall the great offerings of Abraham and Melchisedech, prophets as they were of the Sacrifice of the Lamb. This is the munificent gift of the late Rev. P. H. Beecham of Baldwinsville.

The Sacred Heart altar is the gift of Mrs. Charles Hughes and though uniform in style with that of the Rosary altar, contains two beautiful pictures in relief, one over the tabernacle representing the apparition to the Blessed Margaret Mary, the other at the base of the altar that deserves an especial mention as it is a reproduction of that celebrated masterpiece of Leonardo da Vinci, the most marvelous conception of the Last Supper that has been portrayed by the masters, old or modern.

The Rosary altar is the gift of the society of that name, whose membership comprises most of the congregation. The relief over the tabernacle represents the Holy Family with the figure of the Almighty Father appearing above. At the base the lilies so characteristic of the Virgin Mother are sculptured in a beautiful manner.

The marble altar-rail is the gift and memorial of John Quinn, father of the Rev. Francis J. Quinn.

Beneath the high altar are the catacombs wherein are six crypts into which the bodies of the Bishops will be laid, and just in front of it there is a door concealed in the floor, through which in time of need the casket will be lowered.

The sacristy is of ample proportion for all future needs of the Cathedral and is divided into two parts connected by a passage behind the sanctuary wall proper.

The children under the pastorates of Dr. O'Hara and Father Grimes were religiously trained by the Sunday school only. Extra efforts were made during the week to teach the catechism to the children and by these extra classes, God fructifying the effort, the children profited admirably and are among the best in the city. All is done for the children that can be done without a parochial school. With the blessing of God they shall soon

have a school that will be worthy of the Cathedral parish. The average attendance at the catechism classes is about 500, and the boys and girls attend till they reach the age of twenty and over and then it is with reluctance that the majority of them leave the classes.

The first assistant at St. Mary's was the Rev. Michael Hackett. He labored with Father Heas in the early fifties.

He was an Irishman, learned in science and eloquent in preaching, and afterwards became pastor of Salina church. In 1852 the Rev. John McMenomy succeeded Father Hackett. Besides fulfilling the duties of assistant to Father Heas, he organized St. John's parish and built St. John's church. He was afterwards appointed pastor and for many years filled that important position.

In 1868 the Rev. Thomas Walsh was appointed assistant to the Rev. Father O'Hara. Father Walsh was a very learned man and was the author of several works, the most prominent of which was a history of the Church, in two volumes. He acted as pastor during the absence of Father O'Hara in 1869-70.

Father Fournier, of French extraction, was sent to assist Father Walsh during the absence of Father O'Hara. He continued afterwards as assistant to Father O'Hara and was finally appointed pastor of Deposit.

Father Hayden was the next assistant. He was of Irish parentage; genial and learned and was dearly loved by the congregation, many of whom still remember him. He was prominently spoken of for the new parish when St. Lucy's was organized. He has filled several prominent positions in the diocese of Albany and is to-day the honored pastor of Gloversville.

The Very Rev. James J. O'Brien, now the honored pastor of Sandy Hill and Dean of Warren county, was also assistant at St. Mary's. Father O'Brien was a man of the most genial disposition and was endowed with brilliant attainments. He was dearly beloved by the people of St. Mary's and when he departed for his first mission, at Fonda in 1882, many a tear was shed and many a prayer was said for his success in life. His memory is still precious in the minds of the people.

Following Father O'Brien came the present rector of the Cathedral, the Rt. Rev. John Grimes, Coadjutor-Bishop of Syra-

cuse. He came to St. Mary's at a critical time and proved of invaluable assistance to the aged pastor during the trying time when the constructive work on the magnificent new church had for one reason or another been delayed. After two years of service Father Grimes was sent to North Creek, where he remained until restored to the parish on prayer of the building committee, returning to remain until 1887, when the Diocese of Syracuse was formed and he was transferred by Bishop Ludden to Whitesboro in Oneida County. He continued in charge of that parish until the death of Dr. O'Hara in 1889, when Bishop Ludden appointed him pastor of St. Mary's.

When St. Mary's became the Cathedral in 1904, Father Grimes remained as rector. He became a member of the Papal Household, with rank of Monsignor, in June of the same year. A crowning distinction was conferred in January, 1909, when, in response to a request of Bishop Ludden that a Coadjutor-Bishop of Syracuse be appointed, Monsignor Grimes was chosen from among those nominated by priests of the diocese and the Bishops of the province and named for that exalted position by His Holiness, Pope Pius X. The news of the appointment was received in Syracuse on January 19th, by telegram from the Most Reverend Diomedes Falconio, Apostolic Delegate to the United States, and was made the occasion of great popular rejoicing.

The next assistant was the respected and honored pastor of the Church of St. Anthony of Padua in this city, Rev. Francis J. Quinn. Father Quinn is a zealous and pious priest and was esteemed and loved by the people. He still continues a favorite among them.

Following Father Quinn came the Rev. James F. O'Shea, who for eleven years labored indefatigably for the welfare of the people. He is a man of keen judgment, always on the alert for the good of his people and whose purse is always open for the poor and needy. He despised hypocrites and never hesitated to express his opinion about them. At the laying of the cornerstone of the church built by him in Solvay the Bishop truly named him, "The energetic and irrepressible pastor of Solvay."

Father O'Shea was the last assistant at St. Mary's. With the appointment of his successor, the Rev. James P. McGraw, S. T. L., began the life of the second Cathedral of the diocese. The

Cathedral has now two assistants, the Rev. William M. Dwyer, S. T. B., having been appointed in November, 1904, and the Rev. James P. McPeak, S. T. L., in December, 1906. Rev. James F. Collins served as assistant during the summer of 1906, succeeding Father McGraw, who was appointed Chancellor of the diocese and secretary to the Bishop in May of that year. Chancellor McGraw is a native of Syracuse, the son of Mr. and Mrs. Philip McGraw of St. Patrick's parish, and a brother of the Rev. John A. McGraw, S. T. D., J. C. D., of Baldwinsville. He made his classical studies at Manhattan College and prepared for the priesthood at St. Bernard's Seminary. He was ordained in St. John's Cathedral in 1901 and later attended the Catholic University, taking the degrees S. T. B. and S. T. L.

The following transcript of a record on file with the County Clerk of Onondaga is interesting as an account of the legal organization of the first parish of Syracuse:

At a meeting held at the Catholic Church in the town of Salina in the County of Onondaga, on the 11th day of July, 1841, for the purpose of organizing a Religious Society in the village of Syracuse pursuant to the provisions of the Statute in such case made and provided, notice of such meeting having been given according to Law, The Rev. Michael Hayes (sic) was appointed Moderator and William F. Byrne appointed Secretary; David Hall and Hugh Rogers were appointed returning officers, and the following resolutions were adopted:

Resolved, That we do hereby organize ourselves into a Religious Society, pursuant to the Statute in such case made and provided, to be located in the village of Syracuse in the town of Salina in the County of Onondaga,

Resolved, That the name of said society be called *The Catholic Congregation of Syracuse*, and thereupon John Murphy, William F. Byrne, Jonathan Cockson, Jacob Phole and Placie Shemmel were duly elected Trustees of said Society.

We, David Hall and Hugh Rogers, do certify the foregoing to be a true history of the proceedings of said Society and authorize the same to be recorded, pursuant to the provisions of the Statute.

Dated July 11th, 1841.

[S. S.] DAVID HALL,

[S. S.] HUGH ROGERS.

State of New York, }
Onondaga County. } ss:

On this 13th day of July, 1841, David Hall and Hugh Rogers to me personally known to be the same persons described in and who have executed the foregoing instrument, came before me and severally acknowledged that they executed the same for the uses and purposes therein expressed.

GROVE LAWRENCE,

First Judge of Onondaga County Courts.

Recorded July 15, 1841, at 5½ o'clock P. M.

CHAS. T. HICKS, Clerk.

The following gentlemen, in the order named, have served the church as trustees: Thomas McCarthy, Patrick Phalen, Frank Diel, John A. O'Reilly, Eugene J. Mack, Michael D. McAuliffe and John P. Lynch. Messrs. Mack and Lynch serve at this writing.

CHURCH OF THE ASSUMPTION.

OF THE CITIES of Central New York there is scarcely one which has made such phenomenal progress and such giant strides in the increase of its population as the city of Syracuse. The little town of sixty years ago, numbering about 10,000 inhabitants, has grown to be a most populous and beautiful city—the envy of its neighbors and the pride of its own citizens—sheltering more than 125,000 souls. The same wonderful progress shown in the material prosperity of Syracuse is also apparent in the world of religious thought and in the realm of Catholic activity. Sixty years ago Catholicity had but one temple erected to the honor and glory of the Most High, with only a small number of worshippers; to-day almost 40 per cent. of the entire population is Catholic, and the Catholic visitor to Syracuse beholds, outlined against the blue vault of Heaven, the spires and towers of twelve magnificent churches in which the Clean Oblation of the New Law is daily offered up to God.

The year 1843 marks the beginning of the ministration to the spiritual wants of the German-speaking Catholics of what now constitutes the city of Syracuse. The total number of German Catholic families at that time was twenty-four. These were attended by a Father Guth, who came to them four times a year from Watertown and Croghan to read Mass and administer the sacraments and preach to his people in their mother tongue. The services on these occasions were held in St. John the Baptist church, the Rev. Michael Heas, rector. During the month of September, 1844, a Premonstratentian missionary, Rev. Adalbert Inama, arrived in Syracuse, sent by the Bishop of Albany with a commission to gather the Germans and build a church for them. Father Inama thus became the first pastor of the new congregation, the mother-parish of the German-speaking Catholics of Syracuse. Work was immediately begun looking toward the formation of the new parish. Committees were appointed and funds collected. The lots upon which the church was to be built—the identical plat upon which the present church stands—

were purchased from the Hon. E. W. Leavenworth for the sum of \$400. The work of constructing the small frame church, which was to have a seating capacity of 400, once begun, was rapidly pushed to completion, and on Easter Sunday in the year 1845, the Germans for the first time worshipped in the little church erected through their energy and sacrifice to the greater honor and glory of the Mother of God under the title of the Assumption. During the winter of 1845 Rev. Father Inama was succeeded by Father Roth, who remained until June, 1846, and was succeeded by the Rev. Theodore Noethen, a man of profound learning and great zeal, who did much to beautify the interior and to complete the exterior of the church and caused a bell to be hung in the small tower of the new house of God. During his pastorate the first parochial school in Syracuse was founded and placed in charge of a Mr. Freund, who was succeeded after a short time by a Mr. Mueller. The success of Assumption School, however, dates from the year 1848, when the late Francis Baumer was engaged as teacher of the 48 children then in attendance.

In the month of October, 1849, Father Noethen was transferred to the Holy Cross church at Albany. The Rev. Florian Schweninger of the Benedictine Order succeeded him as pastor and after serving for a year gave way to the Rev. P. Sanderl who remained in charge of the church until April, 1851, when Rt. Rev. Bishop McCloskey appointed the Rev. Joseph Raffener to be sixth pastor of the growing parish. By reason of the extraordinary immigration from 1848 to 1851 the membership of the congregation had so greatly increased that Father Raffener was obliged to enlarge the church. The edifice was extended in the form of a cross, and thus completed was sufficiently large to accommodate one thousand people. In May, 1855, the Rev. Frederick Mueller succeeded to the rectorship of the congregation, but remained only until October, 1856, being replaced by the Rev. Joseph Lutz, who was the last secular priest to serve the church in the capacity of pastor. Father Lutz was in charge until February, 1859.

March, 1859, marks a new era in the history of the Church of the Assumption and its best success dates from this time, when the Fathers Minor Conventuals of St. Francis took charge. The

first Conventual to arrive in Syracuse was the Rev. Ladislaus Korten, O. M. C., whose name appears on the parish records as having administered the Sacrament of Baptism on the 10th day of March, 1859. Rev. Alphonse M. Zoeller, O. M. C., was the first rector under the new regime. He served until June, 1860, being succeeded by the Rev. Edmund M. DePaun, O. M. C., who remained in charge until January, 1862, when the Rev. Alphonse Zoeller returned to serve until September of the same year. His successor was the zealous Father Norbert Stoller, O. M. C. During his administration the present magnificent edifice and the first convent were erected. The laying of the cornerstone of the new church took place in the year 1865 and it was consecrated on May 5, 1867. It is of interest to note that the old frame church was left intact and was used for divine service until the new structure stood completed about it.

In September, 1868, Father Norbert was succeeded in office by the Very Rev. Fidelis Dehm, O. M. C., Commissary-General of the Order, who continued as rector until January, 1878, being called to Rome and there consecrated Bishop of Moldavia. During the ten years of his rectorate the lofty towers of Assumption church, visible from all parts of the city, were constructed, and the belfry furnished with four large bells. His memory is still fresh among the people of Syracuse, who remember "Good Father Commissary" for his learning, zeal and piety. He was succeeded by Father Norbert, who came again as pastor and remained until October, 1879, when the Rev. Leonard Reich, O. M. C., succeeded him. In the year 1880, during his administration, the large school on North Salina street, now used exclusively for boys' classes, was built. In January of 1881 a new rector came in the person of the Rev. Alexis Rossbauer, O. M. C., whose successful pastorate terminated August, 1883. Thereupon the destinies of the church were once more entrusted to the able and conscientious Father Leonard Reich, who for a period of almost five years kept up the high standard of the congregation.

In May, 1888, the Chapter of the Order, held at Syracuse, elected the very Rev. Dr. Louis M. Miller, O. M. C., as pastor of the church. It was during Rev. Dr. Miller's term that the lamented Francis Baumer, the city's most distinguished German-

American citizen, presented to the church the splendid Stations of the Cross, which he had imported from Munich at a cost of \$1,700, and the Holy Angels candelabra now at either side of the main altar. In October, 1889, the Rev. Dr. Miller was transferred to Albany and the Rev. Bonaventure Zoller, O. M. C., succeeded him. Father Bonaventure erected the magnificent new girls' school and Sisters' residence, one of the handsomest and most complete buildings in the diocese. He also opened up the new Assumption cemetery. About this time Francis Baumer, upon his return from a visit to the renowned shrine of Our Lady of Lourdes, caused a reproduction of the famous Grotto to be made in the church basement, and also had constructed a chapel whose central figure is Christ in prison at the scourging pillar. In the fall of 1895 the Rev. Alphonse Lehrscholl, D. D., O. M. C., was made rector of the parish. He labored most energetically to beautify the interior of the church. A series of twelve very artistic stained glass windows, made by the world-famed Tyrolese Art Glass Company of Innsbruck, a magnificent organ, built at a cost of \$9,000, an electric display consisting of over 1,300 lights, and the beautiful Sacred Heart Grotto and the Chapel of St. Anthony in the north basement, are among the improvements made during Father Alphonse's incumbency. In July, 1898, the church was struck by lightning and a great storm caused \$3,000 damage.

With his election to the Provincialate of the order the Very Rev. Dr. Louis M. Miller, O. M. C., became pastor of the Church of the Assumption, his term extending to January 1, 1903. During these three years and a half it was his first care to take off the shoulders of his children the heavy weight of debt that rested upon them. How admirably he succeeded the small debt existing January 1, 1903, clearly shows. Only a \$26,000 indebtedness on the church property, which is conservatively figured as worth more than one-third of a million dollars remained, more than \$22,000 having been paid during his pastorate. Dr. Miller is a man of profound learning and is an acknowledged leader in the realm of religious science. His extraordinary executive ability was recognized in re-election as Provincial of the Minor Conventuals, given him in the chapter held at Trenton, N. J. Feeling that the increasing cares of the Provincialate and

his necessary absence from home took him away from his duties as pastor, he appointed on January 1, 1903, the Rev. Berard Schweitzer, O. M. C., as his successor in the pastorate and named him Superior of the Convent.

During the four years of his term of office the present pastor has carried out with marked success the plan of action mapped out by him when he assumed office. The church debt of more than twenty-six thousand dollars was cancelled in the first two years of his incumbency. Over two years ago, with the aid of the good people of Assumption and its many friends, the erection of the New St. Francis College and Convent was undertaken and now the substantial and beautiful building which is the pride of every North Side citizen is almost entirely completed and will ever remain a monument to the untiring efforts of the Franciscan Fathers and the good will and generosity of the faithful German Catholic men and women of the North Side.

Assumption School, which is the pride of every member of the congregation, is in a most flourishing condition. The 1,200 children in attendance are under the efficient instruction of the Sisters of the Third Order of St. Francis, known the world over as great educators.

This chronicle would not be complete without mentioning the gratifying fact that fifteen young men from Assumption congregation aspiring to the priesthood have entered the Franciscan Order. Seven of these have been ordained and are holding responsible positions in various places. They are: Rev. Peter W. Scharoun, O. M. C., rector St. Joseph's church, Utica, N. Y.; Rev. Bernardine Ludwig, O. M. C., rector Church of Immaculate Conception, Trenton, N. J.; Rev. Aegidius Block, O. M. C., Utica, N. Y.; Rev. William Peberl, O. M. C., Camden, N. J.; Rev. Ferdinand Mayer, D. C. L., O. M. C., Master of Clerics, Trenton, N. J.; Rev. Boniface Hennig, D. D., O. M. C., Master of Clerics, Albany, N. Y.; Rev. Camillus Eichenlaub, S. T. L., rector St. Anthony's church, Jeffersonville, Ind.

ST. JOHN THE EVANGELIST.

IN September, 1852, Right Rev. Bishop McCloskey appointed Rev. John McMenomy, of Irish birth, pastor of a new church to be built in Syracuse. Father McMenomy left Little Falls and repaired to Syracuse, where the lot for the new church was purchased in October, 1852. The following spring ground was broken for the new church and on June 16th the cornerstone was laid by Bishop McCloskey. Father McMenomy stayed with Father Heas of St. Mary's church and assisted him on Sundays until Easter Sunday of 1855, when he celebrated Mass in the basement of the new church. The occasion was impressive. A choir came from Albany. The pastor preached the most eloquent sermon of his life. He was warmly congratulated by the leaders of the movement for the new church, among whom were Cornelius Lynch, Michael Gleason, Doctor Foran, Dennis McCarthy, the Clancy brothers, David, Patrick and William Hall, Matthew and John Murphy, Captain Pendergast, Nicholas Downs, Charles Manahan, James and Charles McGurk, and the Stanton, Kinney, Foley, Taylor and Dolphin families.

The new parish began with three or four hundred families. The records of marriages and baptisms were probably kept in St. Mary's until January, 1856. The record of marriages from January, 1856, to autumn of 1858 was stolen from the vestry, probably when it was burglarized. On December 16, 1855, the church was dedicated by Bishop McCloskey, assisted by Bishop Timon of Buffalo and sixteen priests. Father John, as he was called, remained its pastor until 1867. No other priest but he attended its people in the initial years, but Father Heas promoted St. John's interest in every way. Father John's health failing, he was given an assistant about the year 1866, in the person of the Rev. Ambrose O'Neil. The new assistant's preaching and talents attracted the admiration of the entire city. St. John's church was for many years unpainted on the outside, without steeple or parochial residence, except a small part of the rear which had been fitted up for a rectory. Father John pur-

chased the residence on the northeast corner of James and State streets during his period of poor health, but as he did not improve in his new quarters he moved back to the rectory in the rear of the church.

Father John built a small, neat school house in the rear of the lot now occupied by the Sisters of St. Joseph, and opening on Pearl street. He introduced into this school of one hundred pupils the Christian Brothers. They have remained since with a short interval of absence. In 1901 they moved into their present place, corner of State and Willow, and since have there erected their splendid academy. They teach the parochial school jointly with the Sisters of St. Joseph. The school is chartered by the State Board of Regents.

In 1867 Father O'Neil was recalled east and Father McMenomy continuing in feeble health, a pastor *pro-tem* was appointed in the person of Rev. B. F. McLoughlin, also of Irish parentage, who was called from Little Falls. Father McLoughlin shared the humble rectory in the rear of the church with Father John from June to November, 1867. Then Father John moved to Albany and Father McLoughlin was appointed to Cortland where he later died, full of years and with the affection of all who knew him. Father McMenomy filled a short pastorate at Green Island and was then placed in charge of Saratoga. He lived there to a green old age and died there seven years ago. To the last moment of his life he loved St. John's, Syracuse, and spoke tenderly of it. On the going of Father McLoughlin to Cortland the Rev. Joseph Guerdet, of French birth, was called from St. Mary's, Oswego, and took charge of St. John's. Father Guerdet was a careful financier and slowly and economically improved the church property. He painted the exterior of the church, built the steeple, erected a new and magnificent parochial residence and about 1875 fitted the old rectory in the rear of the church for the Sisters of St. Joseph. He later introduced them into the school where they still labor piously and successfully. When in 1882 the West Shore Railroad was built, Father Guerdet received \$25,000 for a part of the church lot including the Brothers' school. Father Guerdet invested this money in the new and splendid school on the corner of State and Hickory streets.

Father Guerdet had many assistants. They each served a shorter or longer term, but the average service was about two years. Father O'Neil was sent back for a short time. Between 1867 and 1883 there were Fathers Muldoon and O'Connell, Fathers J. S. M. Lynch, Reilly, John Hanlon, Patrick Brady, Roger Ward, Thomas O'Connor and M. Mearns. His last assistant was Rev. T. W. Reilly, who also served his successors and was appointed in 1890 to Whitesboro, where he died. Father Guerdet resigning on account of feeble health, Bishop McNeirney appointed Dr. Moriarty from Chatham pastor in 1883. Dr. Moriarty was of Irish parentage, was much esteemed by the Protestants, among whom he made many converts. He remained pastor until 1887 when he was assigned by Bishop Ludden to St. John's church, Utica, where he died after a little more than a year's incumbency.

When Syracuse became an Episcopal See, Bishop Ludden chose St. John's church for his Cathedral and appointed his Vicar-General, Very Rev. Dr. Lynch, as its rector. Dr. Lynch, an American by birth, immediately set to work to enlarge the Sanctuary, and to build a vestry befitting a Cathedral. He decorated the church and doubled the capacity of the school, giving it academic grades. He labored with earnest zeal and success until 1891 when he was transferred to St. John's church, Utica. He there continues his zealous and most successful labors. Bishop Ludden called to the rectorship Michael Clune, of Irish birth, from St. Matthew's church, East Syracuse, which he had founded under orders from Bishop McNeirney. In the Cathedral he met with instant and kind co-operation from the entire congregation. With him were the Rev. William F. Dougherty, who had so ably assisted Dr. Lynch, and the Rev. Joseph A. Hopkins.

When St. John's church was built it was the fourth Catholic church in Syracuse, and drew its people from St. Mary's on the south and from St. John the Baptist's on the north. During its existence of nearly fifty years many congregations have gone forth from it. St. Patrick's, Geddes, was begun by Dr. Lynch when he was assistant at St. John's. Later, in 1872, St. Lucy's congregation was formed from St. John's and St. Mary's. St. Matthew's, East Syracuse, was erected in the territory of St.

John's, although peopled largely from St. Mary's congregation. St. John's last offspring is St. Vincent de Paul's in old Lodi. In 1894 Father Dougherty was appointed pastor of the new church. In the fall of 1894 an Italian congregation was organized in the basement of St. John's. Their new congregation in 1895 purchased St. Mark's church from the Lutherans which, as St. Peter's, became the twelfth Catholic church in Syracuse.

The Rev. Joseph S. Tiernan, the Rev. Charles V. McGuire, the Rev. William H. Slaven, the Rev. Bernard Quinn and the Rev. T. O'Sullivan, a priest from Ireland who had a brief residence in the diocese, served short terms as assistant priests. Father Hopkins was taken sick in 1895 and when he recovered went to Oswego, where he is now the benevolent and zealous pastor of St. Mary's church. Rev. J. V. Byrne was with St. John's temporarily until the ordination of Father Ambrose M. Dwyer. In 1896 Rev. John A. McGraw was assigned to the Cathedral. In 1903 Father Dwyer was given a pastorate in Lestershire, and Father McGraw went to Rome to complete his studies in the Canon Law. They were both exemplary and successful priests. Fathers Christopher J. Donigan and Richard J. Shanahan were assigned to their places.

The Living Rosary society was introduced in the parish by Father Donigan and the Holy Name society was reorganized and revived through the efforts of Father Shanahan. These young priests worked zealously and successfully paving the way for a two-weeks' mission which was the occasion of a great spiritual awakening in the parish. On the afternoon before the mission's close, God sent, in the tragic death of the beloved Father Donigan, a piteous affliction.

Relieved by the Paulist Fathers of the Saturday confession hours, jubilant at the assured success of the mission, and feeling the need of recreation, Fathers Donigan and Shanahan repaired to the Intercollegiate football game at Star Park. Early in the game the bleacherstand suddenly collapsed. In its fall the spine of Father Donigan was fractured between the sixth and eighth vertebrae. A surgical operation performed in effort to save his life proved fruitless. After hours of terrible suffering the gentle soul of the faithful young priest went back to God Monday afternoon, October 29, 1906.

Father Donigan was one of the youngest and most energetic priests in the diocese of Syracuse. Born at Binghamton April 7, 1876, he completed his classical course at Niagara University, and after graduation, made his theological studies at St. Bernard's Seminary in Rochester. In 1903 he was ordained to the priesthood and after three months was assigned to Syracuse. In his college career he was somewhat of an athlete and never lost interest in innocent athletics. As a young priest, he was thoughtful, patient and an indefatigable toiler, and as a preacher eloquent and earnest. His ideals were high, but he lived up to them. There was an influence about him which was in the highest sense productive of good. He was an uplifter of men, and everyone predicted for him a long and brilliant career. Out of respect Police Justice Shove postponed his court, in which Father Donigan was an efficient probate officer, and Chancellor Day suspended exercises in all the colleges of Syracuse University while the funeral ceremonies were being held. In the congregation which filled St. John's to the very doors were clergy and laymen from many of the prominent Methodist, Episcopalian and other Protestant denominations in Syracuse. Hundreds formed in the procession to the station when the body was sent to Binghamton for burial. A bronze memorial tablet, the gift of a parishioner, has been placed in the church.

The Rev. William J. Christian was ordained priest in December, 1906, and was assigned to St. John's.

St. John's has about nine hundred English speaking families, mostly of Irish descent. It has a school worth \$40,000, educating 500 children. It has a rectory that cost Father Guerdet \$22,000, and that he sold to the parish for \$15,000. It has a convent worth about \$10,000. The church itself cost more than \$100,000 and the property is assessed \$213,000.

During 1905 extensive alterations were made in the church property. Chancel organs were placed, electric lights installed, emergency exits made near the altar rail on either side and the vestibules and organ-loft rebuilt. In 1907 a third story was added to the rectory. The debt is \$12,000.

St. John's is happy and prosperous. It ceased to be a Cathedral in 1903 when Bishop Ludden moved into the magnificent Cathedral of the Immaculate Conception. It has pleasant mem-

ories of the days when it was a Cathedral, and hopes to always keep the traditions of those days.

The first trustees of St. John's church were Michael Gleason and Dennis McCarthy. The latter was a dry goods merchant, a man of wealth and distinction, who served several terms in the State Senate and in Congress. Mr. Gleason had large interests in the salt industry and was a representative Irish-born citizen. When St. John's parish was in the making he accompanied Father John on his weekly rounds, seeking out parishioners and collecting the weekly offering. It should be mentioned here that those same Irish immigrants who gave what they could afford cheerfully and with good grace when called upon also gave their services to the building of the church. The excavation and other rough work was done at night and without cost to the parish, even as the same work was done by Polish immigrants in Syracuse in 1907. St. John's was built while the tide of Irish immigration was at its height. Thousands of these exiles found hospice here, and of such the new congregation in greater part was made up. The Knownothing party was still rampant and numbered many fanatical adherents in Syracuse. In those troublous times Michael Gleason was the counsellor of his people. Many living to-day remember that St. Patrick's Day, in 1847 or '48, when, as the Irish were gathering for the time-honored parade, it was discovered that an effigy of St. Patrick, with strings of codfish and potatoes hanging from the neck, swung with the breeze at the top of the town "Liberty-pole" in the square at Salina and Water streets. The authorities refusing the request of a committee that the effigy be removed, on the ground that the act "might provoke a riot," Michael Gleason felled the pole, and, says an old account, "There was no demonstration tending to any unlawful proceedings because of the pole." Nor was similar insult offered thereafter.

Mr. Gleason died March 29, 1863. *The Syracuse Courier and Union* in its issue of March 31, said: "The death of Michael Gleason, a prominent and sterling Irish citizen, which melancholy event occurred early on Saturday morning, cast a sudden gloom over his many friends in this city at the unexpectedness of the

fatal event. He was a man of warm affection, great integrity of character and possessed of high moral worth, while his Christian life leaves an example for others to follow.

“He was for many years connected with the committee having in charge the financial affairs of St. John’s church and at the time of his death occupied the vice-president’s chair of St. John’s Conference of the St. Vincent de Paul Society connected with the church, in all of which his active and zealous efforts in the cause of religion made him a valuable member and one who will be greatly missed.

“The funeral took place at St. John’s church yesterday forenoon where a solemn requiem Mass was chanted. Father John McMenomy was the celebrant, assisted by Father O’Hara of St. Mary’s and Father Sheehan of St. John’s church, Salina. The various conferences of St. Vincent de Paul’s society were out in full force to pay the last honor and marks of respect to the lamented dead. * * * * The church was densely packed throughout with the friends and acquaintances of the deceased and nearly every religious denomination in our city had representatives present eager to pay the last mark of respect to a worthy citizen.

“At the conclusion of the funeral services, Father John delivered a glowing panegyric over the remains, that went to the hearts of everyone present, and sobs and tears responded to his feeling and touching discourse. The manly form that was so often seen walking up the aisles of that church will be seen there no more; the heart that joyed over the success of any religious enterprise connected with that church is now settled in death and will never again beat responsive to the calls of charity or the noble impulses that always inspired it to deeds of benevolence. The moist eyes in that vast congregation spoke an eloquent tribute to the worth of the deceased and indicated how many felt his love and mourned with the family to whom he was more than a father. The funeral procession that followed the remains to their final resting place in the Catholic cemetery was the largest witnessed in this city since that of the lamented Fathers Heas and Hackett, and besides the procession a large concourse of citizens followed it in the streets and upon the sidewalks. Some estimate of it may be gathered when we state that as the

head of the procession extended down through South Salina street and turned into Jefferson, the rear of it was at the Voorhees House, across the Salina street bridge. In compliance with the regulations for burial in the Catholic Church, no carriages were used."

The lay trustees at this time are Edward Joy and John Burke and between these and the first is a long line distinguished for faithfulness and efficiency. Of these were three whose long terms of service expired only with death—Matthew Murphy, John McGuire and Joseph P. Bourke.

ST. JOSEPH'S (FRENCH) CHURCH

THE French Catholic congregation of Syracuse was organized in the summer of 1869. The pioneers were: Joseph Beuchat, Louis Rodier and Odilon Duplessis, members of the Lafayette Club. A substantial brick building, with a seating capacity of 500, formerly used as a Protestant Church, centrally situated in East Genesee street, was purchased for the sum of \$5,000, and with the approbation of Bishop Conroy, of Albany, was placed under the patronage of St. Joseph. The first Mass was celebrated in it on the Feast of All Saints, 1869, by the Rev. Joseph Guerdet, then pastor of St. John the Evangelist Church.

Among those present were: Joseph Beauchat, Louis Rodier, Odilon Duplessis, Napoleon Pichette, Justin Beauchat, Amable Lavaute, Aime Harnois, Louis Harnois, Edward Lavaute, Isidore Pothier, Charles Duplessis, Odilon Vadeboncoeur, Georges Larose, Narcisse Lavaute, Francois Lavaute, Francois Lefreniere, Joseph Gibeau, Romuald Tanguay, Jean Loranger, Edward Lamontagne, Charles Lamontagne, Ambrose Jodoin, Isidore Pouliet and Pierre Hamel.

The Rev. Joseph Quevillon was appointed rector of the new congregation by Bishop Conroy of Albany, and remained till the spring of 1871. He was succeeded by the Rev. L. Robillard, who labored successfully in the new parish for twelve years. Several improvements were made under his administration, and the congregation continued to increase in number.

The Rev. Joseph Brauillet took charge of the parish in January, 1882, and built a new vestry and temporary residence. A parochial school was also started, but failed, owing to the fact that the congregation was scattered and most of the children lived at a considerable distance from the church. Father Brauillet was called to a position of greater responsibility at Worcester, Mass., and in the summer of 1883, the Rev. C. Guay, who had retired from the active exercise of his functions, was sent by the Bishop to take charge temporarily. He left after seven months' service.

The Rev. B. C. Thibault, then pastor of the Church of the Assumption at Albany, was appointed rector in February, 1884, and still ministers to the needs of the congregation with marked success. During his administration the Church has been transformed into a dignified place of worship, with modern improvements. A parochial residence has been built beside the church, and both church and house are free of debt.

The first Mass thirty-five years ago was attended by about 200 persons. To-day the congregation consists of the same number of families, living in different parts of the city, and is one of the most active in the life of devotion and good works which contribute so considerably to the spiritual treasury of the Diocese of Syracuse.

ST. PATRICK'S CHURCH

THE Rt. Rev. John J. Conroy, D. D., Bishop of Albany, in June, 1870, authorized the formation of St. Patrick's church. In the parish were all of the Catholics residing in what was at that time the village and town of Geddes, the population of which was about 1,000. Previous to the formation of the parish the spiritual needs of the Catholics were supplied through Rev. Joseph Guerdet, pastor of St. John the Evangelist church, Syracuse. One of his assistants, Rev. Ambrose M. O'Neill, in 1868, organized a Sunday school in the village of Geddes. It is a singular fact that a Protestant gentleman called on Father Guerdet and requested him to organize a Sunday school as a means of improving the morals of the youth of the village. St. Patrick's Total Abstinence Society was organized about the same time.

Rev. Hugh Shields was appointed the first pastor of the parish and on Sunday morning, July 31, 1870, he celebrated Mass for the first time in Cool's Hall, No. 101 Hamilton street. There were about 70 worshippers present. Among those who heard the first Mass were the following gentlemen and members of their families: John Cody, the present auditor of St. Patrick's, who built the altar and served at the Mass, Bernard Sisson and Dennis Callahan who were the first trustees of the church, William Hogan, Jeremiah Dwyer, Timothy Sheehan, James Keeler, John Barager, Malachy Gooley, Michael O'Brien, James M. Farrell, Thomas Meagher, Cornelius Enright, John Fitzpatrick, Edward Fitzpatrick, Richard Tobin, Timothy Enright, John Brown, Philip McGraw, Patrick Fogerty, Patrick Parkinson, John Holihan, Joseph Donegan, John English, Michael Brown, James Lanigan, John Moriarity, Patrick Hannon, John Matthews, John Murray and Mr. O'Connell.

The first baptism in the parish occurred on Sunday, August 7, 1870, when the infant son of Mr. and Mrs. James White was christened James Lawrence, the sponsors being John Cummings and Miss Ellen Collins.

On Wednesday, November 2, 1870, the first marriage ceremony was performed by Father Shields, the contracting parties being Miss Bridget Murphy and Thomas Savage. The witnesses were Miss Catharine Murphy and John Lacy.

The first confirmation was held on Sunday, September 15, 1872, when Rt. Rev. Francis McNeirney, D. D., Coadjutor-Bishop of Albany, administered the sacrament to a class of 300 boys and girls.

The first superintendent of the Sunday school was John Cody. The first Sunday school teacher was Miss Margaret Dunigan, who is still an active worker in the church.

The health of Father Shields suddenly failed and early in the fall of 1870 he was obliged to resign his pastorate. He was a priest of unusual talent. He had a remarkably successful record in college and in the seminary. After being ordained, Bishop Conroy sent him to the University of Louvain, Belgium, where he studied philosophy. Upon his return from Europe in 1869 he taught philosophy for one year in St. Joseph's Seminary, Troy. He resigned from the faculty of the Troy Seminary to take charge of the new St. Patrick's parish.

Upon the resignation of Father Shields, Father Guerdet was directed by Rt. Rev. John J. Conroy, Bishop of Albany, to take charge of the affairs of the new parish. He sent his assistant priest, Rev. J. S. M. Lynch, the present Monsignor Lynch, pastor of St. John's church, Utica, to attend the new congregation, to celebrate Mass on Sundays and take charge of the Sunday school. Father Lynch was soon convinced that the needs of the people required a priest to be in constant attendance and with the consent of Father Guerdet and the implied approval of Bishop Conroy, Father Lynch took up his residence in Geddes on February 1, 1871, and became the second pastor of St. Patrick's church.

Father Lynch soon found that Cool's Hall was not a suitable place of worship for the now growing congregation and he was permitted by the school board of the town of Geddes to fit up the basement of Porter school as a chapel and celebrate Mass there on Sundays and week-days. It was a very edifying sight, much commented on at the time, to see all of the Catholic children of the town going to Mass before school every day during

Lent, in the very building where they pursued their secular studies.

In the early part of 1870 Rev. Father Guerdet commissioned Dr. Gregory Doyle to purchase a site for a new church and the property at the corner of Lowell avenue and Schuyler street was bought for \$2,800. It had a frontage of 132 feet on Lowell avenue and 180 feet on Schuyler street. Father Guerdet deeded the lots to the congregation at the price paid for them by Dr. Doyle, as he had simply held them in trust for the future parish. Ground was broken for the new church in the summer of 1870.

During the pastorate of Father Lynch the members of the congregation were divided in their views touching the location of the new church. A large portion were satisfied with the site secured and an equally large part of the congregation were of the opinion that a lot further west on Genesee street should be selected. Many leading non-Catholics were vigorous in their opposition to the erection of a Catholic church on the site chosen and these gentlemen raised by subscription \$2,500 which they offered as a donation to the church on condition that another site would be selected. Several meetings of the congregation were held to discuss the matter and finally by a unanimous vote it was decided to leave the whole matter to Father Lynch, both parties pledging themselves to abide by his decision. He decided that the new church should be erected on the present site.

The next move of Father Lynch was to secure a building fund by a house to house subscription. In a few months he had collected enough funds to build the basement of the church. When finished it was entirely paid for. The plans for the church were drawn by Architect Charles H. Nichols of Albany, he conforming to the Gothic style of architecture. Philip Smith of Albany was awarded the contract for the building, the masonry and carpenter work to cost \$28,500.

The cornerstone of the new church was laid by Very Rev. Edgar P. Wadhams, then Vicar-General and Administrator of the Diocese of Albany, on Sunday, June 4, 1871. Rev. Patrick F. Smith of Camillus preached the sermon.

On August 10, 1871, Father Lynch was summoned to Albany by Bishop Conroy and appointed Director of St. Joseph's Provincial Seminary. Troy, and began his duties at once. Rev.

Patrick F. Smith of Camillus was appointed the third pastor of St. Patrick's church.

Father Lynch's labors in St. Patrick's parish will ever be remembered in Syracuse. He worked unremittingly for the benefit of the parish and his work was crowned with success. His energy and zeal were manifested in no unmistakable way and under his guidance the church grew and prospered. His successor, Father Smith, continued the work of completing the new church and on Sunday, September 15, 1872, it was dedicated by Rt. Rev. Francis McNeirny, D. D., Bishop of Albany. Rev. James Duffy of St. John the Baptist church, Syracuse, preached the dedicatory sermon. The Solemn Mass of Dedication was celebrated by Rev. J. S. M. Lynch.

The growth of St. Patrick's parish during the pastorate of Father Smith was marvelous. Its membership was trebled. He built a parochial residence at a cost of \$3,000. Charles Umbrecht of Syracuse had the contract. Father Smith was faithful and diligent in advancing the spiritual welfare of all under his charge.

To the great regret of the entire community, Father Smith, at his own request, was transferred to the important parish of St. Mary's, Hudson, N. Y., on October 7, 1875, and Rev. James P. Magee, pastor of St. Joseph's church, Fort Edward, N. Y., was appointed the fourth pastor.

When Father Magee took charge of St. Patrick's church the debt was \$30,000. During the early part of his pastorate he had many things to contend with. There was a business depression in Geddes and not until the Solvay Process Company's immense works were started did the pastor find relief in clearing many outstanding obligations. His parishioners were faithful, loyal and brave and weathered the financial storm, even to cancelling a note for \$5,000, which they had assumed. The church property, valued at \$80,000, is entirely free of debt and the building fund for the erection of a parochial school amounts to upwards of \$21,000. The construction of this building is to be commenced this year, the plans calling for a stone and brick structure, consisting of eight rooms and an auditorium, the latter to be used as a meeting hall for the societies of the parish. The building is to cost \$35,000.

Father Magee was born in St. Johns, N. B., and received his preliminary education at St. Mary's of the Hermitage and King's College, Fredericton, N. B. He came to Syracuse in 1859, when sixteen years of age, and in the following year taught in St. Mary's parochial school, supplying for a Mr. Boyle, master. Later he attended Niagara College and was ordained priest at Troy in 1867, one of the first residents of the present city of Syracuse to receive Holy Orders. In passing, it may be noted that the Rev. Dominick Lynch, ordained some years before, has the distinction of being the first native of Onondaga County to enter the priesthood. He was stationed for some years at Yonkers, New York. The first native of the diocese to attain episcopal rank was a resident of Oneida, Father Meyers, of the Marist Fathers, who became Bishop of Madras, India.

The building of a parish school will be the crowning achievement of a pastorate which has lasted more than a third of a century and which has been attended by splendid spiritual growth and material prosperity.

Father Magee has made many improvements in St. Patrick's. Side altars were purchased; a steam heating plant was installed in the church and parochial residence and the latter was enlarged and supplied with many modern conveniences. Having in mind the erection of a parochial school he bought on September 30, 1887, after being authorized by Rt. Rev. Patrick A. Ludden, D. D., Bishop of Syracuse, and the church trustees, from the Mead Belden estate a plot of land opposite the church for \$8,000.

Many well known priests have been connected with St. Patrick's church. All of them rendered great service in the cause of religion and to them is due no small measure of the credit for the splendid progress, both spiritual and material, that has been made since the parish was organized. The assistant priests have been as follows: Rev. Patrick Kearney, 1874 to 1876; Rt. Rev. P. F. McEvoy, S. T. D., Vicar-General of the Syracuse diocese, March 27, 1886, to July 12, 1887; Rev. Philip F. Herrick, July 12 to November 2, 1887; Rev. John C. Higgins, November 2, 1887, to November 6, 1890; Rev. Thadeus O'Sullivan, November 6, 1890, to February 1, 1893; Rev. James Walsh, February 1, 1893, to April 1, 1893; Rev. James Duffy, April 1, 1893, to May 19, 1893; Rev. Patrick Donohoe, July 10, 1893,

to October 28, 1902; Rev. Leo Finley, the present assistant pastor, was appointed November 18, 1902.

All of the priests who have served the people of St. Patrick's church are of Irish parentage. A majority of the present congregation are of Irish descent. The parish now numbers about 600 families. About 2,800 persons regularly attend this church.

Every priest whose name is identified with the church is gratefully remembered by the congregation. By his fervent and deeply religious work in the Bible classes Father McEvoy was the means of having several young ladies in the parish join religious orders. Father Higgins was noted for his effective labors in cultivating the study of music among the young of the parish. Father Donohoe devoted much of his time to the young men, especially in the line of literature and in giving helpful hints regarding healthful exercises. He it was who organized St. Patrick's branch of the Knights of St. John.

St. Patrick's church has given to the holy priesthood and to the religious orders many distinguished members. The following have been ordained to the priesthood: Rev. William A. Ryan, Ph. D., pastor of St. Agnes' church, Utica; Rev. Michael Horan, pastor of St. John the Baptist church, Valatie, N. Y.; Rev. James F. McNamara, first assistant pastor Church of the Holy Innocents, New York city; Rev. John A. McGraw, S. T. D., J. C. D., pastor of St. Mary's, Baldwinsville; Rev. James P. McGraw, who received the degree of S. T. L. in the Catholic University, Washington, Chancellor of the Syracuse diocese; Rev. Richard J. Shanahan, assistant pastor of St. John the Evangelist church, Syracuse; Rev. John P. Shanahan, assistant pastor, St. Agnes' church, Utica; Rev. Thomas Powers, of Parsons, Kansas.

To the religious orders the parish contributed the following members: John Callahan, son of M. H. Callahan, is a novice at St. Paul's Monastery, conducted by the Passionist Fathers, at Pittsburg; Brother Girardus, son of Jeremiah Dwyer, Provincial of the Christian Brothers in the western province of the United States; Miss Emma Dwyer, sister of Brother Girardus, Sister of Charity stationed at St. Louis; Miss Kate Lanigan, Sister of Mercy, Chicago; Miss Elizabeth Ryan, daughter of Martin Ryan, was a Sister of Charity at St. Louis, now deceased; Miss Mary

Brown, known in the religious world as Sister Mary Beatrice, is a Sister of Mercy at Niagara Falls: Miss Nellie Cody, daughter of Mr. and Mrs. John Cody, jr., Sister of Mercy at Batavia: Miss Laura Dusard, daughter of Mr. and Mrs. Daniel Dusard, Sister of St. Ann, Worcester, Mass.: Miss Margaret Burke, a Sister of St. Joseph at St. Louis, Missouri; Miss Theresa Cotter, a Franciscan Sister at St. Anthony's Convent, Syracuse, and the Misses Nora Whalen, Anna Miller and Nellie Bateman, Sisters of St. Joseph at St. Joseph's Convent, Troy.

Some of the notable gifts to the church are: Handsome set of Stations by Mrs. Margaret Carsoll in memory of her father, Timothy Enright; St. Joseph's altar, by the members of Branch No. 38, L. C. B. A.; Blessed Virgin's altar, by the late Dr. C. K. Magee; Statue of the Blessed Virgin Mary, by the Children of Mary Sodality.

The windows in the church were donated by the following persons: Sanctuary windows, Daniel and Michael Coakley, Mrs. Michael O'Brien, Dr. N. L. Mulvey, Mrs. John and Ella Murray, Dennis McDonald. Gospel Side, by James Wall, Wolf family, William Hogan, Thomas and Julia Ahern, John Cody, John Murray. Epistle side, by Mary Moriarity, Terence E. Hogan, Parkinson family, William J. Hart, Richard Tobin, Dennis Callaghan. Upper windows, by Margaret Donovan, Ann Cunningham, Rev. P. F. Smith, Ann Callaghan, Hanora Conway, Margaret Hutchinson, Mary Geary, Sarah Agnes Hogan, Ellen Collins, Mary Sisson, Malachi Dwyer, Viola E. Steers, Ann Hogan. Vestry windows, by William and Catharine Davis.

ST. LUCY'S CHURCH

IN August, 1872, a committee of members of the Syracuse parishes of St. John the Evangelist and St. Mary visited the Rt. Rev. John J. Conroy, Bishop of Albany, and obtained his consent to form a new parish west of Onondaga Creek. They were authorized to proceed with work of organization until a pastor should be sent to them to assume charge of the parish. They bought land and began negotiations with Contractor Patrick Commins to build a church. The committee consisted of Messrs. John J. Lynch, Francis Connelly, Lawrence Ryan, Hugh A. Duffy, Thomas F. DeLany, Charles McFall, Nicholas Joy, Patrick Slattery, William Michaels, Thomas Kendrick, John Helmick and Francis Murphy.

For thirty-four years—from the very beginning up to the year 1906—this parish had for its pastor the late Rev. John J. Kennedy. Born in Ireland, September 4th, 1844, he came, while still a child, with his parents to Syracuse. He was educated in the public schools and served the altar at St. Mary's church. He completed his studies at Niagara College and then entered Troy Theological Seminary where he was ordained May 22, 1869.

Father Kennedy was appointed assistant pastor at St. Mary's, Albany, as his first mission. In September, 1872, he was sent as pastor to the new parish in Syracuse, which he caused to be incorporated under the name St. Lucy, after the virgin martyr of the Sicilian Syracuse.

The first trustees were the Rt. Rev. John J. Conroy, Rt. Rev. Francis McNierney, Rev. John J. Kennedy, Francis Connelly and John Helmick. The present trustees are the Rt. Rev. P. A. Ludden, the Rt. Rev. Mgr. P. F. McEvoy, S. T. D., William P. Gannon and John O'Brien. John C. Keeffe and Patrick H. Haloran served in similar capacity for some years.

Father Kennedy was appointed vicar-general of the diocese of Syracuse July 25, 1891, and was created papal prelate July, 1895, by Pope Leo XIII.

The first Mass of St. Lucy's parish was celebrated by Father

Kennedy Sunday, September 17, 1872, in the first store of the Cook Block, Gifford street, on the west bank of Onondaga Creek. As the congregation increased an upper floor of the same building was used as a chapel until the completion of the basement of the church.

Among those present at the first Mass were the members of the committee which organized the parish, their wives and children: Mrs. Kennedy, mother of the young pastor, and Miss Winifred and Miss Ellen Kennedy, his sisters; Mrs. Timothy Dwyer, Mr. and Mrs. Thomas McDonald, Miss Elizabeth Kendrick, Mr. and Mrs. Joseph Bannan, Mr. and Mrs. Edward Bannan, Miss Maria Bannan, Mrs. Elizabeth Dowling, John Ryan, Miss Alice Ryan, Miss Mary Ryan, Misses Margaret, Mary and Julia Callahan, Mrs. Schemmel, Miss Nellie Schemmel, George Schemmel, Mr. and Mrs. John Reidy, Mr. and Mrs. James Ryan, Mr. and Mrs. Patrick Scott, Mr. and Mrs. Patrick H. Halloran, Bridget Halloran, Mrs. Ellen Hanna, John Welsh. Mr. and Mrs. Thomas Kendrick, Dennis Kendrick, M. G. Kendrick, Mrs. James G. Brown, Mrs. P. L. Lyons, John M. Ryan, Mary Ryan, Mrs. Hueber, Patrick Callahan, Mr. and Mrs. Patrick Flanagan, Edward B. Flanagan, Mary A. Flanagan, Mrs. Alice Kelly, Mrs. Catherine Kelly, Mr. and Mrs. Thomas W. Egan, Francis Murphy, Mr. and Mrs. John Ryan, Patrick and Rose McCarthy, Mr. and Mrs. Patrick Corbett, Mr. and Mrs. James Lyons, William Mahar, Ann Doyle, James Doyle, William J. Egan, Annie Egan, Mary Kippley, Mr. and Mrs. Daniel Coughlin, Dennis Coughlin, Mrs. Anna Hannigan, Patrick O'Donnell, Mrs. Mary Sullivan, Bridget Sullivan, Mr. and Mrs. John Reidy, Maurice Reidy, Mr. and Mrs. Edward Welch, Mr. and Mrs. Thomas Dixon, Mr. and Mrs. Bryan O'Donnell, Mr. and Mrs. Martin Haley, Mrs. Mary Miller, Mrs. Margaret Miller, Mrs. Mary Ryan, Mrs. Bridget Miller, Mrs. Ellen Carey, Mrs. Bridget Welch, Mrs. Honorah Carey, Patrick Meaney, Michael Meaney, Mrs. Margaret Meaney, Mrs. Honora Carey, Mrs. A. Smith, John Dunlay, John Fitzgerald, Catherine Fitzgerald, Patrick Ryan, Daniel Farriey, Peter Farriey, Helen Farriey, William Farriey, Ellen Farriey, Richard Hennessey, Edward Hennessey, Dennis Hennessey, Bryan J. O'Donnell and family, and John O'Brien.

In June, 1873, the cornerstone of the church was laid and the first Mass was celebrated in the basement November 1, 1873. Two years later the church was completed and the first Mass said in the church proper on Christmas day, 1875. The parish, which then consisted of about 250 families, now numbers 600 families. They are mostly of Irish birth and Irish extraction.

After the church was built the pastoral residence was constructed to the west and in 1892 the St. Lucy's Academy was begun on the east side of the church.

The academy is three stories high and furnished in conformity with modern school requirements. It contains a large assembly hall on the third floor, and is in charge of the Sisters of St. Joseph. It has all the grades of the grammar and high school courses under the direction of the Regents of the State of New York. The school opened with a daily attendance of 150 pupils which now numbers 850.

The property east of the church was acquired for a convent so that now St. Lucy's church property is one of the finest of the diocese.

The original plan of the church gave a basement for purposes of general assembly, Sunday school sessions and Sodality meeting, necessitating a long flight of steps to reach the church proper. The school with its large assembly hall took the place of the basement; so in 1901 the floor of the church was lowered. The windows were replaced by new and larger windows, the church was enlarged by a vestibule and vestries, modern heating, lighting and ventilation plants were installed and the whole church redecorated.

During 1904 the church property was freed of debt and on December 18 of that year the church and the three altars just placed were consecrated. The edifice and the main altar, the gift of Mrs. Mary D. Grace, the altars of the Blessed Virgin and of the Sacred Heart of Jesus, gifts respectively of Mrs. Patrick R. Quinlan and Mrs. Edward K. Butler, were consecrated by the Rt. Rev. Henry Gabriels, Bishop of Ogdensburg. The Bishop of Albany, who was to have assisted in the solemn service, was detained at his home by illness. A solemn Pontifical Mass was celebrated at 10:30 o'clock by the Rt. Rev. Bishop Ludden. The Rt. Rev. Mgr. John J. Kennedy, V. G., was arch-priest. The

deacons of honor were the Rev. Michael Clune and the Rev. James O'Reilly of Clinton. The deacons of the Mass were the Rev. Francis J. Quinn and the Rev. Daniel Doody of Utica. The masters of ceremonies were the Rev. Joseph A. Hopkins of Oswego and the Rev. James P. McGraw, acting chancellor. The Rt. Rev. Bernard J. McQuaid, Bishop of Rochester, preached the sermon of the day. He paid a high tribute to Father Kennedy. He congratulated the members of the congregation because of their great success and spoke at length on the necessity of parochial schools.

Father Kennedy died April 13, 1906. For some years his health had been failing, but, except for a short interval spent in travel abroad, he worked unceasingly at his parish duties. For five weeks he was confined to his bed and on Good Friday he died. His funeral was the occasion of a great outpouring of people of all creeds and sections who came to do honor to the memory of the strong priest and patient toiler who labored unselfishly and with signal success for the spiritual and material wellbeing of his parishioners. In the vestibule of the church a bronze tablet has been erected to his memory by a grateful people.

May 1, 1906, the Rev. Patrick F. McEvoy, S. T. D., was appointed second pastor of St. Lucy's. The same month he was named Vicar-General of the diocese, with the rank of domestic prelate. Mgr. McEvoy was born in Herkimer county. He made his classical studies at St. Charles' College, Ellicott City, Md., his philosophy at Niagara University and was ordained priest at St. Joseph's Seminary, Troy, where his theological course was taken. After ordination Father McEvoy served eighteen months as assistant priest at St. Patrick's, Syracuse, when he was appointed Chancellor of the diocese and secretary to the Bishop, positions which he occupied continuously for nineteen years. In the year 1905, after special study at the Apollinare College, Rome, Italy, he received the degree of doctor of sacred theology. Under his gentle rule St. Lucy's parish may be expected to advance to yet loftier heights.

The assistant priests of the parish have been: Rev. Michael Clune, Rev. James V. Donnelly, Rev. Philip Herrick, Rev. William W. Pouch, Rev. Patrick Donohoe, Rev. Michael Joyce, Rev. Albert J. Hayes, Rev. John Farrar, Rev. John V. Byrne,

Rev. Andrew J. Comerford, and the present assistants, Rev. Charles E. Tracy, Rev. Daniel M. Hennessy and Rev. James F. Farrell. Father Farrell is the first child of the parish to attain the dignity of the priesthood. He is the son of Mr. and Mrs. Patrick Farrell. His studies were made at Niagara University and La Grande Seminaire, Montreal. He was ordained priest December 22, 1905, at St. James' Cathedral, Montreal, and sang his first solemn high Mass in St. Lucy's on Christmas day, that year.

St. Joseph's Chapel, House of Providence, and the Onondaga County Poor House are attended by the priests of this parish.

ST. JOSEPH'S (GERMAN) CHURCH

ST. JOSEPH'S, the German church of the South Side, was built in 1882, the parish having been formed in the fall of the previous year. The congregation consisted of German-speaking people who had until that time attended the Church of the Assumption. These people lived in various parts and sections of the south side of the rapidly growing and prosperous city; some to the west, others to the east, and a few in the direction of the Valley, towards the outskirts of the city. The distance from their homes to the customary place of worship at the time was extraordinary, ranging anyway from two to three miles and over, a condition which made observance of religious duties very onerous and trying to them, especially during inclement weather.

For this reason these good people desired a church and school in their own neighborhood. Hence they set about in the usual way of petition to the Bishop. Resolutions were drafted stating their case and praying relief. Next a committee was appointed consisting of the Messrs. Peter Brang, Joseph Fiesinger and others, whose mission it was to wait on the Rt. Rev. Francis McNierney of the Diocese of Albany. The delegates immediately proceeded on their errand to apprise the Ordinary of the plan inaugurated, with a view to obtaining his sanction. Upon being satisfied as to the feasibility of the undertaking and, after courteous advisement with the Franciscan Fathers, from whose domain the intended separation was to be made, the authorities eventually granted the petitioners permission to organize. At once the formation of a new congregation as an independent parish was begun, the limits of the same to comprise practically all that territory in the city south of the Erie Canal. The number of church-goers in that entire district consisted of not more than 75 to 100 families.

Rev. Joseph Pickl was placed in charge, being the first priest to officiate as pastor. He was appointed at the urgent request of an expectant, ambitious and confiding people. Of his antecedents,

nothing definite is known save that he was an ex-religious, recommended by one Father Wayrich, C. SS. R., of New York, to Bishop McNierney, who received and appointed him to Manlius (now Minoa), about 1879, where he remained until transferred to Syracuse. His relations with the congregation just established continued till January, 1891, when he abruptly, and of his own accord, severed connections with the parish and diocese and sought a field of labor in the far West.

The first Mass of the infant parish was celebrated in the upper story of what is now a blacksmith shop, at No. 505 Oswego street, in the latter part of October, 1881. The altar boys on the occasion were Frank Brang, Joseph Fauth, Bernard Wentz, Anthony Winter, Frank Winter, Frederick Gersbacher, Henry Gersbacher, J. Joseph Nash, Bernard Gottstein, Albert Pfeiffer, Gustavus Schaefer and Matthew Graff. The following gentlemen and their families were in attendance: William Honoldt, Peter Brang, B. Wentz, Timothy Blum, Bernard Kohlbrenner, Peter Gersbacher, Andrew Gersbacher, Charles Fauth, Peter Christofel, Peter Mentges, Joseph Nash, Thomas Schoenbaechler, Theodore Bernhardt, William Winter, Urs. Winter, Anthony Miller, M. Graff, Anthony Weaver, Joseph Fiesinger, Nicholas Bicks, M. Ramion, Judson Scheel, Charles Reith, Mrs. Schaefer, F. Gottstein, Jacques Thelen, Con. Justen, George Wolz, John Gary, J. Mutter, N. Himpler, and others, whose names are not remembered now.

In due course a meeting of the prominent men and principal promoters of the cause was held at the residence of N. Bicks, where Messrs. Peter Brang, A. Weaver and M. Graff were chosen as trustees. At the same time another board was selected to look after a suitable location for the erection of a church. Messrs. T. Blum, P. Brang, W. Honoldt, T. Barnhardt and Joseph Fiesinger consented to act in the matter. They agreed and decided on the present site, about 90 by 133 feet, on the north side of Seymour street, midway between Geddes and Oswego streets. The purchase price was \$2,700. Later on Messrs. J. Fiesinger, T. Bernhardt, A. Weaver, T. Blum and G. Gensler were named a building committee. They arranged for an edifice of non-descript architecture, whose outer walls are constructed of Philadelphia pressed brick and are surmounted by a gable-formed

slate roof; a diminutive tower and steeple at the northwest extremity surmounts the whole. The contract for this was let at an estimate of \$30,000, which increased to \$35,000 before the work was finished.

The cornerstone was laid May 6th, 1882, by the Rev. Dr. O'Hara of St. Mary's church, Syracuse; the festivities were attended by the several societies of Assumption church. The edifice was completed in the summer of 1883, blessed by Bishop McNierney November 19, 1882, and dedicated to St. Joseph, a title suggested by the given-name of its pastor.

On July 17, 1883, several members of the church bonded their own homes as security for the loan negotiated and as a pledge for the payment of the funds received at the Onondaga County Savings Bank, to meet the amount of contract and other liabilities. The signers to the document were: W. Honold, T. Bernhard, A. Weber, B. Wentel, A. Mantel, M. Homelson, J. Metzger, C. Fauth, J. Georgi, N. Enders, P. Gersbacher, F. Brand, L. Loehr, G. Wolz, J. Mutter, S. Bruin, N. Himpler, J. Getheuter.

Before the organization of the Polish congregation, a large contingent of that nationality rented pews and attended services at St. Joseph's, Father Pickl having acquired a smattering of their tongue, sufficient to accommodate them in the confessional and at the sickbed. After the departure of these people to their own church St. Joseph's congregation decreased in numbers almost a third. This affected the revenues very sensibly for a number of years.

In January, 1891, Rev. Aloys Heller was appointed second pastor of the congregation. He was a Bohemian by birth, hailed from Bayonne, diocese of Newark, N. J., came introduced by its Bishop, the Rt. Rev. Winand Michael Wigger, was accepted by Bishop Ludden and served about two years, until January, 1893, when he retired to assume a charge in Minnesota.

After this the parish was without a permanent priest for some time, various clergymen from city churches alternating in the administration of spiritualities to the people, a brief experiment with an alien priest having proved a failure.

On Easter Sunday, 1893, Rev. Anthony Gehring of the Church of the Assumption assumed charge of the congregation as *locum tenens*. He was of a genial disposition and kindly nature, a

faithful worker and greatly appreciated and loved by the community.

He was succeeded on August 6, 1893, by the present rector, Rev. Stephen Anthony Priesser, who is of German descent. Father Priesser was born at Albany on June 10, 1847, made his classical curriculum at St. Vincent's College, Pennsylvania, pursued his theological studies at the University of Munster, Germany, and was ordained there on June 7, 1873. He labored as assistant to Rev. Theo. Noethen at Holy Cross church, Albany, till July 1, 1874, when, at the instance of his Bishop, he founded the congregation Our Lady Help of Christians, in his native city. After building a church and school and leaving things in a flourishing condition, he proceeded to St. Peter's church, Oswego, in December, 1883, remaining there as irremovable rector until August, 1893, when he commenced his labors at St. Joseph's.

On his arrival he found a funded debt of \$21,000, besides other obligations to the extent of several thousand dollars more. Many important and expensive improvements running up into the thousands have been made and paid for. On the whole, the parish is now in a good condition spiritually and materially.

The number of families belonging to the church is about 250 now, as against 75 to 100 at the start. The property includes church, school and rectory. The school was opened in the basement of the church immediately after its completion in 1883. Later on a special building was erected at a cost of \$4,300. To this was annexed a dwelling for the teachers, Sisters of Charity, from Mallineckrodt Convent, Wilkes-Barre, Pa. Their community is noted for its excellent teachers, a reputation sustained here by the undisputed progress of their pupils. The children are divided into four classrooms, and average about 184, while in the beginning there were scarcely 100. The religious instruction takes up a full hour of every school day in the year and half that time on Sunday. The Tuesday, Friday and Sunday lessons as well as the preparations for first Holy Communion and the Sacrament of Confirmation are attended to personally and exclusively by the priests: the rest is done at regular schedule time by the Sisters in their separate class rooms.

In July, 1903, the Rev. Michael Steines, S. T. D., was assigned as assistant. He is a native of the Grand Duchy of Luxemburg,

Europe, where he was born on February 17, 1877; he entered on his preparatory course at his home institution and completed his education at the American College in Rome, Italy, where he was ordained May 24, 1902, and received his degree of doctor of sacred theology May 7, 1903. He is conversant with the German, English, French and Italian languages, is a capable and industrious as well as a conscientious and zealous priest, and a favorite with all the people.

The silver jubilee of the parish was celebrated with great pomp and solemnity on Sunday, June 23, 1907. His Holiness, Pope Pius X., graciously sent his blessing to the reverend pastor and his congregation and the priest-sons of the parish returned to participate in the ceremonies. Among these are the Revs. Alfred Roth, Robert Mockel, Charles Fecht. Brother Nicholas of St. Vincent's Abbey is also a son of a child of the parish, Frederick Kopp. In preparation for the event improvements were made in the church property at a cost of \$2,500. The jubilee collection yielded \$3,500, and this sum was applied on the debt, which now amounts to \$7,000.

HOLY TRINITY CHURCH

I N June, 1890, a number of German Catholic families living in the neighborhood of Round Top and members of the Church of the Assumption parish, organized themselves into a society, purchased a part of Kaiser's Grove, and began thereon the erection of a small church. Thus was inaugurated Holy Trinity, third German parish of Syracuse. These families, some of whom lived three and four miles from the parent church, first petitioned their pastor, the Rev. Bonaventure Zoller, O. M. C., for a neighborhood school that their little ones might have proper religious training without the disadvantage of having to travel considerable distances each day to procure it. The first effort in this direction was made by Mrs. Frederick Schneider, who went to Father Zoller with her request and was by him referred to the Bishop. Bishop Ludden, interested by her story, advised that if necessity existed for a school, a church also was needed. She left under instruction to prepare a list of the Catholic families living in the district comprising the bounds of the present parish. Pleased with the gracious consideration of the Bishop and enthused at the prospect of a church of their own, these pious people gathered to perfect an organization.

The first men to identify themselves with the movement were Frederick Schneider, husband of its initiator, Gabriel Buschle and Martin Foederer. An informal meeting was called for June 22, 1890. This was held in Saile's Hall, Butternut street, Mr. Schneider presiding. According to the wish of the Bishop, a census had been taken and this showed two hundred and eighty-six families living within the proposed limits and of these forty-four were of Irish or French descent. A committee consisting of John Baier, Gabriel Buschle, William Kopf, Albert Belge and Anton Schmitt carried this list to Bishop Ludden and begged his consent for the erection of a church and school. A favorable reply was returned to a meeting held July 6 and thereupon a resolution was passed authorizing the purchase from Dennis McCarthy of three lots on Park street, a plat measuring 120 x 130

feet. A building committee was appointed with the following officers: Frederick Schneider, president; Jacob Amend, vice-president; Albert Belge, recording secretary; John Baier, financial secretary; John Vaeth, treasurer. On the Board of Trustees were Frank Burgmeier, Gabriel Buschle and Martin Foederer. All these officers were elected for six months but on October 26th other officers were elected as follows: John Baier, president; Dominic Kraus, vice-president; Albert Belge, recording secretary; Jacob Mathes, financial secretary, and Frederick Schneider, treasurer. The latter resigning April 14, 1891, William Kopf was appointed in his place. The new trustees were Martin Foederer, George Straub and Karl Belge. Meanwhile the people busied themselves in gathering money by collections and entertainments. It was decided January 11, 1891, to erect a two-story frame building, 42 x 20 feet, to serve as church and school. J. Hemmer & Sons were given the contract which called for an expenditure of \$5,738.

On April 22, 1891, thirteen members were elected as trustees, the church having been incorporated under the name of Holy Trinity Church Society, viz: Peter Noetcher, John Biermann, Gabriel Buschle, Joseph Glath, Peter Becker, Frederick Schneider, William Kopf, John Spiegel, Dominic Kraus, Joseph Renk, Frank Schmuckmeier, Joseph Brilbeck and Michael Rauch. Joseph Glath was elected president.

The church was finished in October but before its dedication a fair, the first one given for the benefit of the new congregation, was held in it. This netted the sum of \$1,412.97. About this time a priest, Father Bayer, who had come from the West, was sent by the Bishop to take charge of the new parish but he remained only a month. The church was not ready for services and his only official act was the baptism of Lauretta Zimmer, the first child of the parish.

Meanwhile the church was receiving its furnishings. Pews were bought for \$416.00. St. John the Evangelist church donated its large and beautifully carved wooden main altar of Gothic style. Another donation were the two large iron statues of the Sorrowful Mother and of St. John the Evangelist. They once stood as ornaments in a private park on James street and were rescued from the scrap heap at Dunning's foundry. An-

other relic is the little church-bell. For years it had called the children in the neighborhood of Magnolia street to the public school. When finer quarters had been prepared for the children, the old school building was sold and with it the bell. It remained in its little tower until the people of Holy Trinity parish secured it from the owner as a donation to their church.

In November, 1891, the Bishop put the new parish in charge of the Rev. John Reuland. The first Mass was said privately on November 12th. On the following Sunday, November 15, 1891, the building was blessed by the Very Rev. John J. Kennedy, Vicar General, the Bishop being away at the time. Father Aloysius Heller of St. Joseph's (German) church came with his altar boys to assist. He brought with him the ostensorium of St. Joseph's church and this was used in giving the first sacramental blessing.

Father Reuland is still pastor of the church. He was born in 1852 in Consdorf, Grand Duchy of Luxemburg. After finishing his classical and theological studies in his native country he was ordained to the priesthood in 1877. His first appointment was as assistant at a mission where he served for four years and during four other years he held a teaching position in a State Agricultural College. After these eight years of service he accepted appointment as missionary to the German immigrants at Castle Garden, New York, P. P. Cahensly, as secretary of St. Raphael's Society for the Protection of German Emigrants, having applied to the Bishop of Luxemburg for a priest to take charge. This was in 1885. For six years he worked in this mission and not without success as is proved by the Leo House for Catholic German immigrants, 6 State street, New York, which was established through his efforts. These six years had been years of hardship and struggle and the post was gladly relinquished when he learned through Rev. Peter Schmitt of Rome of the new parish in Syracuse and of the Bishop's willingness to appoint him its pastor. With Father Reuland's advent a parochial residence was purchased for \$1,900.00. It is the Jasper street house still owned by the congregation, and located to the rear of the church lot. On November 8th a meeting was held at the Bishop's house and the transfer of the church property, which was held by a private church corporation, was made

to the Board of Trustees of the diocesan regulation, consisting of the Rt. Rev. Bishop, the Vicar-General, Father Kennedy, Rev. John Reuland, pastor, and Joseph Glath and Peter Becker of the old board.

From June, 1890, to November 15, 1891, the sum of \$2,172.86 was collected. An entertainment brought \$282.87, a picnic \$218.84, and the fair \$1,412.97. In all \$4,087.44 had been raised before the appointment of a pastor. According to a financial report, the first one in print, dated January 1, 1892, the sum of \$10,578.48 had been taken in, this sum including a mortgage of \$5,585. The expenses had run up to \$9,484.15, leaving a balance in the treasury of \$1,094.33, with \$9,580.79 of debt.

During the summer months of 1892 a two-story parish house was erected at the rear end of the church building, and attached to it, at a cost of \$2,024.95, the Jasper street house being turned over to the school Sisters.

In September, 1892, the school opened with 180 children, divided into three classes. The first teachers were Franciscan Sisters from Milwaukee. Two years later these were replaced by the Franciscan Sisters of Syracuse.

In 1895 the house on the west side of the church was bought for \$2,400 and this serves as a more convenient convent for the Sisters. In 1899 a parish hall was built at a cost of \$3,383, and in 1902 a third story was added to the pastor's residence, thus bringing the house under the same roof with the church.

Despite the cost of all these new acquisitions and improvements the congregation kept on paying off the mortgage. A fair held in February, 1903, brought the necessary means to acquit the remaining debt on the church property, a mortgage of \$1,500. The church holdings are valued at \$30,000. What next? A new church, of course, say pastor and people. A building fund was started in 1904 and now amounts to \$11,000. Seven lots at the corner of Park and Second North streets were purchased in 1905 from the Father O'Hara estate for \$4,100, and it is planned to erect an edifice which when completed and furnished will cost \$75,000, and for all time be a monument to the zeal and piety of the people of Round Top, who, poor in the world's goods, are rich in faith and good works. May God bless the undertaking.

Of the 286 families on the Bishop's list only 160 became real

members of the new congregation and of these not all were supporting members. Several Irish families became active members but they were lost to Holy Trinity when St. Vincent de Paul's parish was established. Of the other families on the list about forty or fifty remained with the Assumption church, although they live within the limits. The remaining fifty or sixty families are not accredited to any parish.

To-day after sixteen years of existence the number of families has increased to about two hundred and seventy. The school, which in 1892 opened with 180 children, has now an average attendance of 210 children.

The new parish limits are north and east, the open fields; west, Butternut and Third North streets; south, Lodi street and the Erie canal.

ST. VINCENT DE PAUL'S CHURCH

IN the spring of 1891 the attention of the Very Rev. J. S. M. Lynch, rector of St. John's Cathedral, was called to the need of a mission Sunday school in the eastern part of that parish. With characteristic promptness and energy he at once caused this to be organized. The children were gathered together at the home of one of the parishioners and instructed in the truths of their holy religion. That this little Sunday school, thus organized, might be better fostered and improved, it was placed in the charge of the Cathedral Conference of St. Vincent de Paul's society. Soon the number of children attending these catechetical instructions became so great that it became necessary to provide for them a larger and more suitable place for Sunday school.

For this purpose a committee was appointed and the little cottage at the corner of Greenway avenue and Vann street was selected and purchased at a cost of one thousand dollars. At this place, for a year or more, about thirty or forty children met together and received instructions from the assistant priests of St. John's Cathedral. Among these latter were the Rev. William F. Dougherty, first assistant of St. John's and the first pastor of St. Vincent de Paul's parish; Rev. Charles V. McGuire, the present pastor of St. Stephen's church, Marathon; Rev. William H. Slavin, now pastor of St. Paul's church, Whitesboro; Rev. T. O'Sullivan, afterwards in Cleveland, Ohio; Rev. Bernard Quinn, now the pastor of St. Peter's church, Deerfield, and Rev. Joseph A. Hopkins, pastor of St. Mary's church, Oswego.

In the following year, 1892, this little Sunday-School Hall was converted into a mission-chapel and the Holy Sacrifice of the Mass was there offered up four times a year, on the Ember days, by the priests of the Cathedral. The chapel was enlarged, re-furnished and decorated and was thus converted into a little church with a seating capacity of two hundred and twenty-five.

In the same year, as soon as these improvements were completed, this mission was incorporated as St. Vincent de Paul's

church and the first trustees of the new parish were the Rt. Rev. Patrick A. Ludden, Bishop of Syracuse; the Very Rev. John J. Kennedy, V. G.; the Rev. Michael Clune, rector of St. John's Cathedral; Timothy Gaherty, treasurer, and Michael McEniry, secretary. One Mass was said each Sunday.

It was not long before the people of this new parish became convinced that they could support a resident priest, and going to the Rt. Rev. Bishop, they petitioned him for a permanent pastor.

The Bishop listened to their request. The idea impressed him favorably and he appointed the Rev. William F. Dougherty as the first pastor of St. Vincent de Paul's Church. Father Dougherty took charge on June 1, 1894.

The congregation now grew so rapidly in size that before the following summer the little mission-chapel proved entirely too small to accommodate the people attending. They filled the church to its utmost capacity. Many were unable to secure admittance, and these, determined to hear Mass in spite of inconvenience, gathered about, knelt upon the ground and heard the services through the open door and windows.

One thing was evident to all. A new and larger church building was of immediate necessity. Previous to Father Dougherty's appointment, a site for this new church had been purchased. It was situated on Henderson street, extending from Vine street to Sherwood avenue, and cost three thousand dollars. Here, in 1895, excavation for a new church began. Father Dougherty first broke ground by picking a cross in the earth on the spot where the sanctuary is now located.

On Sunday morning, November 10, 1895, the corner-stone of this new church was laid by Rt. Rev. P. A. Ludden, Bishop of Syracuse. The pomp and grandeur of the ceremony was imposing. Besides the Rt. Rev. Bishop, many clergy were present. More than a thousand members of Catholic societies attended in a body, and several thousand people of every age and class, race and religious profession, thronged about to witness the ceremony.

So rapidly did the work of erection proceed that in two years the new church was entirely finished, and on Sunday, November 7, 1897, it was solemnly dedicated by Bishop Ludden. A Pontifical High Mass was then celebrated by the Bishop, assisted by many of the clergy. The church choir consisted of thirty voices,

under the direction of Prof. Renaud and the Sanctuary Choir of sixty-two boys. The dedicatory sermon was preached by Rev. John McLoughlin of Cortland, and the evening address by Rt. Rev. Mgr. Lynch of Utica, who spoke in the highest terms of praise not only of the magnificent new church so beautifully built and adorned, but also of those through whose zeal, energy and self-sacrifice it had been erected.

The five years following the dedication were years of continued toil. Entertainments, picnics and fairs were held to procure funds for defraying church expenses and for paying off church mortgages. The temporal and eternal welfare of the people was promoted, the children were instructed, sodalities were formed, societies, religious and fraternal, were organized, and the social, financial, and spiritual growth of the parish was fostered and increased.

In the spring of 1902, the erection of a rectory was begun. So energetically was the work carried on that it was built, furnished and paid for almost in a single year.

Since then the advancement of St. Vincent de Paul's Parish has been continuous and rapid. To-day it is well organized, ambitious, energetic, and growing with increasing rapidity..

At various times during his pastorate, Father Dougherty was assisted for brief periods by the Rev. W. J. Hourigan, Rev. Richard Purcell and Rev. W. J. McCormack. The present and first permanent assistant is the Rev. P. J. Sloan, who was appointed in 1903.

The church property has a value of \$100,000 and against this is a debt of \$25,000. Henry J. Bailey and William Coogan are the present lay trustees.

CHURCH OF THE SACRED HEART (POLISH)

THE history of this parish practically begins with the first Mass celebrated for a purely Polish congregation, which was offered in Kelly's Hall, West Fayette street, in May, 1892, by the Rev. Anthony F. Kolaszewski. The altar boys who served it were Joseph Mokwa and Felix and Joseph Roda. Father Kolaszewski came from Cleveland, Ohio, and ministered to the congregation from May, 1892, to April, 1898. The Rev. Theophilus Szadzinski served the people during Easter-tide before the building of the church.

The first general meeting of the Polish Catholics of the city of Syracuse was held in the Assumption School Hall on June 12, 1892. It was resolved that the Polish Catholics should build their own church and school and have their own pastors. The following were elected incorporators: The Rt. Rev. P. A. Ludden, Bishop of Syracuse; Very Rev. J. J. Kennedy, Vicar-General; Rev. A. F. Kolaszewski, Adolph Kirchner, Peter Gdarniec. John Lewandowski and Peter Gdarniec were named lay trustees.

It was unanimously agreed that the church should be dedicated to the Sacred Heart.

On July 24, 1892, ground was broken for the new church, and the cornerstone laid by the Rt. Rev. Bishop Ludden, in the presence of a gathering of several thousand people. The contract was let to John Hemmer's Sons on June 30, 1892, for \$7,000, and on August 20 of the same year the first Mass was said in the new building. The congregation then consisted of 200 families. It now comprises 475 families. The priests who have served the parish are as follows: The Rev. A. F. Kolaszewski, from May, 1892, to April, 1894; the Rev. Anthony Plucinski, from April, 1894, to June, 1894; the Rev. Hieronymus Klimecki, from July 15, 1894, to June 18, 1896, and the Rev. Francis Rusin from June 18, 1896, to the present time.

Father Rusin is a native of Poland and was ordained May 30, 1896, by Archbishop Corrigan, after study in St. Vitalis' Seminary, Warsaw, Poland, and St. Joseph's Seminary, Troy, N. Y.

Upon assuming the pastorate he found a debt of \$11,000, which has since been paid in full. He has also built a new parochial residence, besides providing new altars, vestments, statuary and an organ. Three thousand dollars has been paid for the lot upon which the rectory stands and \$4,000 for that upon which the new church is being built.

The new Church of the Sacred Heart will, when completed, be one of the finest in the diocese. The cornerstone was laid October 17, 1908, by Bishop Ludden and the completed structure will cost upward of \$200,000. It may be noted that as in former days in the case of Irish emigrants, so now in the case of the Polish people, those who could not contribute money for the building, have by actual labor given most substantial aid. Foundations have been dug and walls built largely by the toil of willing hands of members of the congregation. The new church is being built of Onondaga gray limestone, the durable qualities of which are so well known. The dimensions and plans are on a grand scale, and the architectural design beautiful.

The church and school are at present in the same building, the church being on the upper floor and the school on the lower. The school started with seventy pupils, but now there are two hundred and ten on the register. They are being taught by the Felician Sisters of St. Frances, who come from Buffalo.

In connection with the church are a Rosary Society, Young Ladies' Society, Society of St. Adelbert, Society of St. Joseph, and the Knights of St. Casimir. All the members of these organizations are Polish.

ST. PETER'S (ITALIAN) CHURCH

THE Italians of Syracuse had no regular place of worship until the year 1893, when the Rev. Michael Clune placed at their disposal the basement of the Church of St. John the Evangelist. The Rev. Father Mannella was placed in charge of the congregation, which at that time numbered about 3,000 souls. Two years later the Rev. Francis J. Beccherini, of the Congregation of St. Charles Borromeo, who had succeeded to the pastorate, took steps toward the purchase of a permanent place of worship. His parishioners actively co-operated in his efforts, and in the summer of 1895 the German Lutheran Church at the corner of North State street and Burnet avenue was purchased for the sum of \$12,000. It was dedicated to St. Peter on October 6th of the same year.

The Rev. Eugene Ostino, also a member of the Congregation of St. Charles Borromeo, was appointed pastor in July, 1900, and labored with great zeal among the Italian population of Syracuse and the neighboring villages. During his term of service the congregation increased in numbers and material prosperity. Church societies of all kinds were formed, and under Father Ostino's direction a number of successful fairs and entertainments were held, the proceeds of which helped greatly towards reducing the debt on the church and rectory. The latter, a two-story brick building, was erected in 1904. Father Ostino was transferred to the Diocese of Trenton in December, 1904, and the Rev. Francis Morrassi, C. S. C. B., succeeded him. In January, 1908, Father J. B. Cuneo, C. S. C. B., became pastor. He has interested himself especially in work among the young and has established kindergarten and sewing classes which meet in the tower of the church. Catechism classes are taught by the Sisters of Charity from St. Vincent's Asylum.

Among the benefactors of the parish may be mentioned the following: Thomas Marinelli gave the organ, the statue of the Immaculate Conception, and a missal; the Holy Rosary Sodality, the altar of Our Lady of the Rosary of Pompeii. The altar and

statue of St. Anthony were given by St. Anthony's Sodality. The other statues were presented to the church by various groups of devout persons who wished in this way to honor the patron saints of their native towns or villages. The donors of the stained glass windows were G. B. De Barbieri, Giovanni Rivara, Sabato Andreoli, A. Angeloro and C. Romano, Francesco Pellegrini, Thomas Marinelli, Sodality of the Most Holy Rosary, Paolo Frateschi, Charles Smith, Rev. Father Ostino in memory of Mgr. Scalabrini, Sodality of St. Anthony.

The societies connected with the church are St. Peter's Club, for young men; Holy Rosary Sodality, for women; St. Anthony's, St. Louis', St. Agnes' sodalities.

The pastors of the congregation since its formation have been: Rev. Fathers Mannella, Beccherina, C. S. C. B., Orlando, Sovilla, Ostino, C. S. C. B., Morrassi, C. S. C. B., and the Rev. J. B. Cuneo, C. S. C. B., who is now in charge. Various assistant priests have served since 1906.

The Trustees have been as follows: 1897, Thomas Marinelli, Charles Smith; 1898, Thomas Marinelli, Francesco Pellegrini; 1899, Thomas Marinelli, Francesco Pellegrini; 1900, James Lanzetta, De Mattia; 1901, James Lanzetta, Francesco Pellegrini; 1902-6, Francesco Pellegrini, Angelo Valentino; 1907, John Baranello, Antonio Ferrari; 1908, G. B. De Barbieri, Vito Stabile.

The Italian population is estimated at from 7,000 to 8,000, but of these only 800 appear to be regular church-goers. There is, therefore, much to be done in awakening the indifferent and regaining the lapsed, and it is chiefly to the work among the young that attention must be directed, for by this means only can a strong and healthy permanent congregation be secured.

ST. ANTHONY OF PADUA

THE rapid growth of the city, with the trend of population pronouncedly to the south, led to a further division of St. Mary's, a narrowing of the lines of St. Lucy's and the formation of the new parish of St. Anthony of Padua with boundary lines running from the D., L. & W. R. R. tracks along the south side of Kennedy street westward to Cortland avenue, thence by an imaginary line to the new city reservoir and eastward by an imaginary line through Oakwood Cemetery, and thence southward to the Reservation of the Onondaga Indians. Within its territory is that section of the city formerly known as the Village of Elmwood.

A Sunday-school was established in 1890 and maintained for a year by the faculty of St. Mary's, but it was not until the appointment of the Rev. Francis J. Quinn, a native of Syracuse, formerly assistant priest at St. Mary's and then pastor of St. Mathew's, East Syracuse, that the parish was regularly organized.

The first Mass in the parish was said on Sunday, June 2, 1901, in Derango's Hall in the 1600 block on South Salina street, by Father Quinn, served by Conrad Abend, sexton of the church. Among those present were: Henry O'Neil and wife, John E. Dockery and wife, Mrs. Sarah Staunton, Miss Anna Muldoon, Miss Franc Cahill, Miss Mary O'Neil, Miss Grace Abel, Miss Laura Nicholson, Michael Maloney, Patrick J. Tierney and wife, Thomas Anderson, Mrs. B. Connelly, Mrs. William Fulton, Mrs. Charles Ashby, Mrs. John Kelly, Jr., Mrs. Patrick Knox, James Lewis and wife, Mary Maloney, Miss Anna Maloney. The first baptism was that of Mary V. Welch, daughter of Walter Welch and Anna Lighton Welch, on June 2, 1901. The first marriage was that of Robert Nicholson and Mary O'Neil, September 19, 1901.

The lot for the church had been bought in April, from Mrs. Anna Shaw, for \$7,200, with money that had been loaned for the purpose by the Rt. Rev. Patrick A. Ludden; it extended 265 feet on Midland avenue and 132 feet on West Colvin street. On

the southwest corner of this, ground was broken on the 9th of July, for a temporary chapel, auditorium 70 feet x 40 feet, sanctuary 25 feet x 20 feet, and sacristy 18 feet x 18 feet, which was built by George F. Duxtader and Son and completed on the 15th day of September, 1901, at a cost of \$5,080.

The building was dedicated on the 15th day of September by the Rt. Rev. Patrick A. Ludden, assisted by Rt. Rev. Mgr. J. J. Kennedy, V. G., Rev. Fathers P. F. McEvoy, William F. Dougherty, Timothy F. Howard, James F. O'Shea, James P. Magee, Berard Schweitzer, O. M. C., and Patrick Donohoe, who preached the sermon, and twenty-five altar boys, among whom were: Thomas Connors, Edward Lewis, William Collins, Bert Dada, Frank Hueber, Bernard Kelly, William Ashby, James Tracey. Rev. Berard Schweitzer, O. M. C., sang the Mass, *coram episcopo*, assisted by Rev. William F. Dougherty as deacon, Rev. Timothy F. Howard as sub-deacon and Rev. Francis J. Quinn as master of ceremonies. The choir, which sung the Mass, were: Louis Kammer, Harry Kiddell, Patrick McDermott, William S. Broderick, Timothy F. McCrohan, Frank McNulty, Arthur Hartigan, Mrs. Louis Hueber, Misses Laura Kiddell, Julia and Margaret McDermott, Nellie Perry, Mary O'Neil and Mrs. Catherine Hoag, directed by Miss Anna L. Maloney, organist.

In July, 1903, the Columbus Hall Company, composed of members of the congregation, was incorporated according to the laws of the State of New York, and a parish building was erected at a cost of \$40,000. The hall proper has a seating capacity of 350 and is furnished with a complete stage and scenic equipment. The second story is divided into meeting rooms, which are used by the church societies and the parish branches of the L. C. B. A. and C. M. B. A.

A handsome rectory was later acquired by the parish, a substantial three-story double house at the corner of Fage street and Midland avenue, and \$2,500 has been paid on the purchase price.

The church debt was liquidated July 9, 1906, and more than \$5,000 has been paid into the building fund for the new church, which the continued growth of the congregation will soon make a necessity. Four hundred families are now affiliated with the parish, an increase of two hundred and fifty-two over the number enrolled in June, 1901.

ST. CECILIA'S CHURCH

SOLVAY, a thriving village of some 4,000 population, lies on the high hills west of Syracuse, adjacent to those wards of the city which include the one-time village of Geddes. The great chemical industry which called the village into existence, and large clay and steel working plants afford employment to several thousand men and women, many of whom find residence within the city lines. For this reason and because of the rapid growth of both the city and village towards these lines a plan has been proposed, and an enabling act is now before the State Legislature which will permit the annexation of the village by the city of Syracuse. The project is to be voted upon by the villagers, but there is little doubt but that eventually it will be favored and put into force.

St. Cecilia's parish, which was organized in September, 1903, comprises the village of Solvay, with Split Rock and Onondaga Hill as out-missions, and Bishop Ludden named the Rev. James F. O'Shea, then assistant pastor of the Cathedral of the Immaculate Conception, to be pastor of the new parish.

Father O'Shea is a native of Binghamton and received his preliminary education in the schools of that city. By a striking coincidence his appointment as pastor was made on the twentieth anniversary of his entrance to Niagara College, where his courses in philosophy and the arts were made. He finished his theological studies at St. Joseph's Seminary, Troy, and was ordained to the priesthood by the late Archbishop Corrigan. His first assignment was as an assistant at St. John the Baptist's, Syracuse, but he was almost immediately transferred to St. Mary's, where for fourteen years he served as assistant.

Father O'Shea, immediately after his appointment, began to plan the erection of a church and rectory at Solvay. The Town Hall was utilized for church purposes temporarily. The congregation assembled for the first time on Sunday, September 20, 1903, when a High Mass was sung. In the afternoon Sunday-school was organized with 175 children in attendance.

The young priest and his parishioners labored with great earn-

estness and to such good purpose that on Christmas Day of the same year the foundation of the church had been built and roofed and Mass was that day celebrated for a congregation assembled in its own building.

The church was completed at a cost of \$75,000. It is a handsome structure of brick and stone and occupies a commanding position on the crown of Wood avenue hill. The church debt is now less than \$25,000.

Before the erection of the parish of Solvay the spirit of Catholicity was dormant in the village and comparatively few Catholics attended the various churches throughout the city. At every service now, however, the church is thronged. Societies and sodalities have been organized and St. Cecilia's is in every way one of the most flourishing parishes in the diocese.

Split Rock and Onondaga Hill, the out-missions of the parish, have each a convenient little church. St. Michael's, at the latter village, was until the erection of St. Cecilia's, attended from Marcellus. The lot upon which St. Peter's Church stands at Split Rock was purchased by the first pastor of St. Mary's, Syracuse, probably in 1844. The church was built many years after, but the colony of Irish families which had settled at the Rock was attended from St. Mary's by Father Heas and his successors.

The stone quarries of the Solvay Process Company give employment to a large number of men, but these are mostly Poles and Lithuanians and such of them as are Catholics attend the Sacred Heart Church in Syracuse. The same is true of the latter-day immigrants, who are found in great numbers in Solvay. St. Cecilia's and its mission parishes are composed principally of families of Irish birth and extraction and find their support almost entirely in them.

ONONDAGA COUNTY

POMPEY

THE first Christian chapel in Central New York was erected in the town of Pompey and from famous Indian Hill the Gospel was first announced to the natives of the Onondaga country. There in 1655 the Mission of St. John the Baptist was established by French Jesuits and maintained until 1696, when Onontague, the chief village of the Onondagas and the seat of government for the tribes of the Five Nations, was moved to a site on Butternut Creek.

The first certain and historic visit of a white man to these parts was that of Samuel de Champlain in 1615.* He had been to the Huron country, where Father le Caron, a Recollect missionary, had just established himself. Champlain and the adventurous Frenchmen gathered there accompanied the Huron war party against the Iroquois. From the circumstances and because Champlain's own journal makes no mention of the fact, it is believed that no priest was in the party. In this early march the great Frenchman merely passed and repassed through the north-east part of Onondaga County. No religious act is mentioned.

The brief visit of Jean Esprit Radisson, probably in 1652, was that of an adopted captive in a Mohawk war party, and needs no further mention. The coming of Father Simon le Moyne was wholly different. He came on the business of the Church, consoling captives, healing the sick, hearing confessions, pronouncing absolution, proclaiming peace and good will, and baptizing those of every age. Every act is plainly before us, each one fully recorded.

Antiquarians agree that it was to Indian Hill, the site of a large town, two and one-half miles south of Manlius village (now described as lot 9 of the Town of Pompey) that Father le Moyne and his followers came. It may be of interest to know why they believe this and a brief statement follows:

* The monumental stone discovered on Pompey Hill by Philo Cleveland in the year 1820, bearing the date 1520 and the inscription, "Pope Pius X., by the grace of God reigning,—sixth year of his pontificate," is pronounced a fraud by Dr. William M. Beauchamp, an authority on the early history of the Onondaga country, and is so generally regarded. If the stone was genuine, it would mark the visit of Spanish missionaries, who were established at the time in Florida, and would make 1514 the year of the first visit of a white man.

Father le Moyne arrived at the site of Brewerton August 3, 1654, and spent the night a league farther south. Next day he traveled leisurely, and at night was four leagues from Onondaga. The next year Chaumonot was more precise. November 4, 1655, after leaving the river, he wrote, "We made about six leagues. . . . We passed the night in a field at four leagues from Onontague." That is, it was ten leagues by estimate from Oneida River to the Onondaga town, and forest distances always seem long. In this case Gen. J. S. Clark, an eminent authority, made the ten leagues equal twenty-five miles. In March, 1656, Father Dablon left Onondaga and went eleven leagues to Oneida Lake, if we add two distances. Gen. Clark, however, thought the six small leagues of the second day included the first, and this seems correct. The town evidently was south of that lake, which was crossed on the ice.

Father le Moyne left Onondaga August 15, camped on the way, and reached the salt springs and Onondaga Lake August 16. He did not mention the distance to the springs, but the next year Father Dablon called it four leagues. The Relation of 1657 said that from the fort on the lake the Father Superior went "to the Town of Onontague, distant five small leagues from our dwelling." That is, Onondaga was about thirteen miles from the mission site of Ste. Marie of Gannentaa. Greenhalgh, in describing the Onondaga town in 1677, "situate on a hill that is very large," made it fifteen miles from Oneida Lake, and thirty-six from the Oneida town. These distances center at Indian Hill.

Another evidence is that of relics on this large town site. At the next earlier site, a few miles south, European relics abound, but none are of a religious character. On Indian Hill many crosses and crucifixes, medals and rings, bearing sacred emblems, have been found and are yet found. The most remarkable thing, however, was the recovery of fragments of a large bell, supposed to have been brought from the mission at the lake, and often rung by the great Garakonthie to call the French captives, the Christian Hurons and others to worship. It seems needless to give other proofs of location.

The coming of Father le Moyne to the Town of Pompey was an occasion of great religious and historic interest, the 250th anniversary of which was duly celebrated at Pompey Hill, August 15,

1904. A brief mention will be made of some of his religious acts after he reached the Onondaga town, where he was enthusiastically received.

August 6 he gave medicine to sick children, some of whom he baptized, and also confessed some of the old Huron Christians. The next day he baptized a captive girl of the Neutral nation, at the request of a Huron woman, who gave her the name of Therese. "This was the first baptism of adults at Onontague, for which we are indebted to the piety of a Huron." August 8 he baptized three sick children and confessed several persons. August 10, said the Father, at the council, "I opened the proceedings by a public prayer, which I made on my knees, and in a loud voice, all in the Huron tongue." This greatly impressed the assembled chiefs. August 12 he confessed Christian Hurons before going away, and baptized a dying girl. His most important act was just before his departure, August 15, when he baptized the young Onondaga chief who was to lead in the Erie war. The next day's record gave him more celebrity. "The 16th. We arrive at the entrance of a small lake, in a great basin half dried; we taste the water of a spring which they dare not drink, saying that there is a demon within it which renders it fetid; having tasted it, I found that it was a fountain of salt water; and in fact we made salt from it as natural as that from the sea." This great discovery, practically the foundation of a great city, is now commemorated in Syracuse by the Kirkpatrick fountain and its fine historic group, of which Father le Moyne is the central figure.

Fathers Chaumonot and Dablon arrived at Onondaga November 5, 1655. Sunday, November 14, they said they "could not commence better than by the Holy Sacrifice of the Mass, which we celebrated on a little altar in an oratory used in the cabin of Teotonharason," a woman of high standing.

November 11, Father Dablon visited "the salt fountain, which is only four leagues from here, near the lake called Gannentaa, the place chosen for the French settlement." "The seventeenth, after we had celebrated Holy Mass, they brought us to take the measures of a chapel. It was built the next day, and as a good omen it was the day of the dedication of the Church of Saint Peter and Saint Paul. It is true that in place of marble and all precious metals we used only bark. So soon as it was constructed

it was sanctified by the baptism of three children." Thus, on Indian Hill, was erected the first chapel among the Iroquois. One further note may be made on this: "The twenty-eighth, the first Sunday in Advent, there was made the first solemn Catechism in one of the most considerable cabins of Onontague, our chapel being too small;" and Christmas was duly celebrated.

July 11, 1656, the French colony entered Onondaga Lake, settling on lot 106, Salina, near the railroad bridge. Father Chau-monet had remained at Onondaga, and with the colonists were Fathers Francis le Mercier, Rene Menard, Jacques Fremin, Claude Dablon, and Brothers Ambrose Broat and Joseph Boursier. The next Sunday, July 16, they all accomplished a vow made that all would commune together if they arrived safely. Visits were made to Onondaga, five short leagues away, and then they returned to the lake, where the "French were working to prepare us a house that we shall call Sainte Marie of Gannentaa." This was the seat of the colony, but not strictly the field of direct mission work. The chapel there was for the French rather than the Indians, though the latter came there for instruction, relief, or out of curiosity, sometimes camping for weeks outside the fort. About a hundred men were thus cabined when the fort was evacuated.

The mission work proper was done elsewhere. "We had built a chapel at Onontague; a part of our Fathers having remained there, the others went through the cabins," preaching, teaching and baptizing. The colonists were differently occupied. "The French who are at Ste. Marie of the Lake of Gannentaa, performed all the trades of a town to lodge us all, to preserve us in the midst of these barbarous nations." Their industry there gave strength to the real missionary work elsewhere.

After the retreat of 1658, Father le Moyne visited Onondaga in 1661, and dated his letter "From the chapel of Onontague," which was still used by French and Huron captives. Garakonthie, "the Father of the French," took care that worship should be maintained on Indian Hill. The details are of much interest.

Father Julien Garnier resumed the work at Onondaga in 1668, and at once had a new chapel built. He was quickly followed by Father Pierre Milet, the mission being thenceforth known as St. John Baptist. As such it continued at Indian Hill and a little

south of Jamesville until 1687, surviving the general withdrawal of the Jesuits in 1684. Father Milet left the mission in 1672, and was succeeded by Father Jean de Lamberville. In 1679 he was replaced by Father Bruyas, but returned in 1681, and described the removal of the town to Butternut Creek, where it was burned in 1696. This site is on lot 3, old town of Pompey, and has yielded many religious emblems. Father Jacques de Lamberville joined his brother there, and they remained till 1687. Two Christian Onondaga women became martyrs there somewhat later.

Garakonthie had been the firm friend of the French from the first, and was baptized at Quebec in 1670, receiving the highest honors possible, the Bishop of Quebec both baptizing and confirming him. There were great rejoicings there. At Christmas, 1675, he took a fatal cold while attending the midnight Mass at the Onondaga Chapel, and died soon after, asking Father de Lamberville to bury him in a coffin, and to place a lofty cross to mark his grave. In 1702 Father de Lamberville again had a house and chapel at the new village on Butternut Creek, and Father de l'Heu wrote from there May 24, 1708. The next year Abraham Schuyler induced Father de Lamberville to go to Montreal to report, and then persuaded Father de Mareuil to seek refuge in Albany. The Onondagas then burned the house and chapel. There was another attempt to build a chapel there in 1711, but Colonel Schuyler interfered. A few years later the Onondagas removed to Onondaga Valley, and no more missions were undertaken. All the Indian chapels proper had been in the old town of Pompey. Those known to have officiated there were Fathers le Moyne, Chaumonot, Dablon, le Mercier, Garnier, Milet, Bruyas, the two de Lambervilles, de l'Heu and de Mareuil. Others were there at conferences, the central position of Onondaga making it convenient for them.

Two hundred years have passed since the noble sons of Loyola were forced to leave their beloved "Children of the Forest" a prey to the merciless advance of the "Pale Face." That which the "Medicine Man" could not effect has been successfully accomplished by our "methods of modern civilization," and the remnants of the once proud Iroquois are, as these lines are penned, sacrificing the "White Dog" and enjoying their pagan ceremonies.

After this epoch in the local history of the Church there appears to have been no marked presence of Catholicity until the year 1836, when the remarkable conversion of Captain David L. Dodge and his distinguished family occurred.

It was in the month of March, 1835, the spring after what was known as "the winter of the deep snows," an Irish peddler named Francis Murphy, lost his way while journeying through a severe storm from Syracuse to Cazenovia. Near the home of Captain Dodge his vehicle was broken and himself and his horse nearly exhausted. He asked for shelter and was cheerfully made welcome for the night.

In the genial warmth of the little living room where they were all seated after the evening meal, Mr. Dodge and his wife began to interrogate their guest concerning his personal history after closely observing his face, which showed a genial nature, honesty and sincerity. "May I ask," said Mr. Dodge, "what is your religion?" "I am a Roman Catholic," said he, pleased to avow his faith. Then followed numerous questions as what is the belief of the Catholic Church upon various points. What the peddler lacked in education was supplied with natural ability. To many questions asked, Mrs. Dodge being the leading spirit in the interview, he frankly and prudently answered that he could not explain what they desired to know and added that owing to the cruel and oppressive laws of England, it was almost impossible for a poor Catholic in Ireland to receive an education; that he had been instructed in the Catholic faith by his parents and taught his catechism by his parish priest, and although he could not explain all they wished to know, yet he believed whatever the Church wished him to believe, and if they would accept them from him he would give them books which would explain the Catholic faith.

With his usual keen discernment of character, Captain Dodge was strongly impressed with the sincerity and honesty of his guest, and during the evening's interview had formed a strong attachment to him. He did not partake of the alarm of his wife, who probably had seldom seen an Irishman or a Catholic. He was ready and willing to administer kind advice. He expressed his sorrow that such a sensible young man could believe in the Catholic Church. He also expressed pity that he should be so

deceived and, curious to hear what answer he would give, expostulated with him and expressed surprise that he should believe in the doctrines of the Catholic Church. Murphy at that moment planted the seed of divine faith in the home of Captain Dodge. "Do not pity me at all, sir, but pity yourself and your family. I have the faith, and I shall live and die in it, and if you only knew what the Catholic faith is you would have a better opinion of it." This ended the evening's interview. Soon after they all retired for the night.

After a refreshing slumber the family and guest were early stirring, ready to encounter the labor and duties of another day. As soon as the morning meal was finished the peddler graciously thanked his host for his kindness and offered to pay for his entertainment and the care of his horse. In keeping with his proverbial generosity and well known hospitality, Captain Dodge refused to accept pay. Then the peddler, with a smile, asked if he might make him a present of some books on the Catholic religion, saying, "One good turn deserves another." The manifest good nature of the peddler and his evident desire not to be over-matched in generosity, pleased Mr. Dodge and he not only accepted the gift, but cordially invited Mr. Murphy to call at his home when and as often as he should pass that way. The peddler often after spent nights at the house of Captain Dodge and they became close friends and when the latter went to Syracuse in later years he called at Mr. Murphy's home and enjoyed the pleasure of many interesting visits. Among the books presented to Captain Dodge were two volumes of Sermons and Moral Discourses by Rev. W. Gahan, O. S. A., published in Dublin in the year 1799.

These books Mr. Dodge began to read. They were the first Catholic works on the subject of religion he had seen, and as he continued to read he was surprised at the strength of the arguments drawn from Scripture, from reason and the early Fathers.

Other books were ordered from Baltimore and New York and they continued to study a subject in which both had now become thoroughly interested; Mrs. Dodge being the more receptive, became converted first and asked her husband to take her to Utica that she might be received into the Church. In accordance with her desire she was taken to Utica and there baptized in old St.

John's Church, July 29, 1836. Her sponsors were Captain J. H. Dwight, also a convert, and Mary A. Manahan.

It is unnecessary to enlarge upon the consternation and widespread sensation the conversion of Mr. and Mrs. Dodge caused in Pompey, and especially in the Congregational Church, of which both had been active members. A few facts may be given to elucidate the sincerity and independent character of the Dodge family. The minister and elders of the church thought it proper and advisable to charge them with heresy and procure their trial before an ecclesiastical court. The trial of Mrs. Dodge was first moved. She voluntarily consented to answer any questions to her best ability that might properly be asked. She was asked her belief upon various points of doctrine and she promptly replied. When the proceedings had continued for some time, to the astonishment of all there assembled and even herself, as she afterward admitted, she stood up in the midst of the people and said: "My belief, my whole belief, is in what the Roman Catholic Church teaches. All whatever that church teaches I firmly believe; all whatever that church condemns, I disbelieve and reject. Now this is my faith, and I bid you farewell." The court refused to hear Captain Dodge's reasons for his belief in the divinity of Christ and both were expelled.

Soon after Mrs. Dodge had become a member of the Catholic Church, Mr. Dodge set aside a large room in his house for religious service and arranged to have Mass celebrated at his home the first Tuesday of each month. The first Mass there celebrated was conducted by Father Rolfe, an Augustinian, at which were eight persons, six of whom were of the Dodge family. Mr. Dodge was very deliberate in his investigations of theology. His habits of thought were exact and logical. He brought prayers to his aid in determining his duty. He devoted all the time he could spare from other duties to the study of the Bible and the most learned and exhaustive commentaries thereon. He corresponded with the most eminent priests in the Catholic Church. At last, after he became thoroughly convinced as to what was his duty in the premises, he went with the confidence of a child to an earthly parent to St. John the Baptist Church in Salina and was baptized and formally received into the Catholic Church on the 25th day of December, 1837. This event is recorded in the old

Bible now in the custody of Mrs. Delia M. Wheeler at Pompey Hill. Thomas McCarthy and Eliza Lynch, prominent pioneer Catholics of Salina, now included in the city of Syracuse, were his sponsors upon his admission into the Church.

The news of the conversion of Captain Dodge and his wife and their admission into the Catholic Church spread with almost incredible speed throughout the United States and was heralded across the ocean. Articles upon the subject soon appeared in the papers of Ireland, England and France. In Paris an exhaustive article was published in the *Annals of the Propaganda of the Faith* giving in detail the manner of their conversion and the widespread influence it exerted in their native land. These articles were eagerly sought by the leading people of England, France, and especially Ireland, where a large proportion of the people were casting earnest and longing glances toward the land of civil and religious liberty. The effect was that among the influx of emigrants who sought refuge from oppression upon the welcome shores of America, many directed their steps to the classic hills and valleys of Pompey, where they had learned Captain Dodge resided. To all such a hearty welcome was extended.

In a very few years a majority of the new settlers had accumulated savings sufficient to purchase farms. In the meantime they had not been forgetful of their duties to their church. The residence of Captain Dodge became too small to accommodate the growing numbers and a more commodious place of worship was procured on Pompey Hill on the south side of the street opposite the Academy. This in a few years in turn became too small and Daniel G. Wheaton, a Protestant and son-in-law of Captain Dodge, negotiated with the few official members of the Baptist Church remaining, whose members had mostly become disciples, for the sale of the old Baptist Church to the Catholics. This was in a brief period accomplished and the title properly transferred. This was perfected during the pastorate of Rev. Father O'Reilly. He also purchased of Homer Pratt the pastoral residence, a large and commodious house, together with three acres of land, located in the center of the village. These were put in good repair during the life of Captain Dodge and answered the wants of the growing parish for several years.

Captain Dodge was an important factor in the planting and

upbuilding of the Irish colony in Pompey. He was the founder of the Church of the Immaculate Conception in Pompey. About the year 1850, as the membership had increased, the place of worship was transferred to Pompey Hill.

The Rev. James O'Donnel, an Augustinian, also served at Pompey. His ministrations were succeeded by those of the Rev. Father Heas of Salina, who attended this section for some time. Rev. Dr. O'Hara was the next priest to officiate at the residence of Captain Dodge.

The first Mass said on Pompey Hill was in 1857, by the Rev. Father Cahill, in the house now occupied by Thomas Dwyer. Other priests who attended this mission on different occasions were Fathers Hackett, Rooney, and Corney.

Among the pioneer Catholics who resided here at this time were: Patrick Quigley, Thomas Cox, David Costello, Patrick Conway, John McCormick, Richard McCormick, Richard Byrne, Patrick Byrnes, Martin Ryan, James Cowan, Murtie Quirk, Daniel Quirk, Edward Hayden, John Garrett, Lawrence Garrett, Andrew Coleman, Michael Breen, Lawrence, Martin and Michael Clear, Simon Murphy, James Oley, John Oley, Charles Oley, Thomas and William Clancy, Captain Ryan, Anthony Carroll, John, Thomas and Patrick Walsh, Matthew Walsh, James Walsh, William Tallon, Michael Tallon, John Weldon, William Kelley, James Tallon.

The first resident pastor was Father John FitzPatrick, who took charge of the Pompey Mission in 1871. The rigorous weather conditions, a characteristic of Pompey during the winter, soon told on Father FitzPatrick, who was not of a very robust nature, for after laboring about a year he died August 15, 1872, in the Academy house which he was using at that time as a rectory. His funeral was held at Pompey and interment was made at Cohoes, his old home.

The first trustees were Lawrence Clear and Michael Breen and later Patrick Gorman and James Ryan filled that position. The trustees at the present time are Patrick Brennan and John H. Oley, who have served for twenty-five years.

Father FitzPatrick was succeeded by Rev. Michael O'Reilly. Father O'Reilly was a most energetic man, whose noble work in the cause of Catholicity has left a lasting impression in the par-

ish. He was of a stern temperament and under his firm yet kindly guidance, his labors for the Church have been rewarded by the sterling quality of the faith of this community. Besides Pompey, Father O'Reilly attended two out-missions, LaFayette and Fabius. In January, 1887, Father John V. Simmons was appointed assistant pastor and the out-mission of Otisco was added to the pastorate. Father O'Reilly continued in charge until 1891, when he was appointed pastor of St. Agnes' Church, Utica. Father Simmons was appointed pastor as his successor. He immediately began the erection of a new church to take the place of the one purchased in 1866, and it was through his earnest efforts that to-day Pompey is able to boast of as beautiful and well appointed a church as there is in any parish of its size in the diocese. Father Simmons continued in his great work, attending the out-missions of LaFayette and Fabius without an assistant until 1896, when he was appointed pastor of St. Paul's Church, Binghamton.

Rev. Albert J. Hayes was appointed pastor of the Pompey parish to succeed Father Simmons. Father Hayes was born in Syracuse and his parents are still residents of that place. Father Hayes made his preparation for the priesthood at Manhattan College and St. Joseph's Seminary, Troy. He was of a most amiable disposition and soon won the good-will not only of his congregation, but also of the community at large. During Father Hayes' pastorate the church was repainted and the debt was greatly reduced. At this time the out-missions were Fabius and LaFayette. During his absence on a trip abroad, Rev. Thomas J. Flynn, now pastor at Chittenango, took his place. On being called upon to fill the vacancy at Cazenovia, Father Hayes carried with him the good will and best wishes of the people of Pompey.

The present pastor, Rev. George S. Mahon, was appointed to succeed Father Hayes and took charge January 25, 1903. Father Mahon was born in Syracuse, February 1, 1860, and received his education at the Fayetteville Academy, Niagara College and St. Joseph's Seminary, Troy. He was ordained by Bishop McNiery December 18, 1886. Previous to this appointment, Father Mahon was pastor of St. Joseph's Church, Oxford, for fourteen years.

At the present time the congregation of the Church of the Immaculate Conception numbers about 550 people.

While the interests of the church have always been considered of the first importance the temporal welfare of the members has not been neglected. At first laborers for wages they have gradually saved their earnings through prudent counsel until the accumulated sums laid up have enabled a large percentage to purchase farms. And as fifty years ago not one tilled his own farm, to-day nearly all are owners of real estate, while many are among the most opulent farmers of Pompey, and others still, as the sunset of life approaches, are retired from active physical service with an ample competence to gladden their hearts through their declining years, while their descendants are swelling the ranks of the learned professions or seeking positions of honor and usefulness in the various spheres of enterprise and noble endeavor.

Before leaving this story of Captain Dodge's conversion, mention should be made of other converts, now deceased, from this notable family, namely the Rev. Homer Wheaton, an Episcopalian minister, and who gave to the Catholic Church at Pompey a beautiful statue of the Immaculate Conception, in grateful acknowledgement of the many special blessings received through the intercession of the Blessed Virgin Mary. Mary D. Dawson, sister of Edward Dawson, president of the Onondaga County Savings Bank, and Mrs. Lucinda C. Pratt, a life long resident of Pompey.

The peddler, Francis Murphy, came to America in 1826 and settled in Utica, where he remained about ten years. May 4, 1835, he was married by the Rev. Father Bradley to a Protestant lady whom he also converted. His home was a happy one, and one of his daughters became a nun, entering the religious state June 12, 1870, and is at present stationed in a convent at Portsmouth, W. Va. Soon after his marriage he moved to Syracuse, where he resided more than forty years. He was one of the founders of St. Lucy's Church and an ardent church worker. He died March 8, 1883, aged 83 years. A headstone marks his burial place in old St. Mary's Cemetery.

FABIUS

The first Mass in Fabius was celebrated in 1872, by the Rev. John FitzPatrick, pastor of the congregation at Pompey, of which Fabius was and since that time has been an out-mission. Among those present at the first Mass were: Edmund Shea, Thomas Sheenan, Charles Oley, John L. Hartnett, Patrick Tobin, John Tobin, James Powers, Daniel Hartnett, John Young, Stephen Ryan, Patrick Sheehan, Daniel Heffernan, James Heffernan, Thomas Snigg, and their families. Mr. Hartnett answered Mass.

Fabius was attended by Father FitzPatrick till his death, which occurred in August, 1873.

The Rev. Michael O'Reilly then assumed the pastorate of the Pompey mission and attended this place till 1891, when he was appointed pastor of St. Agnes' Church, Utica.

The Rev. John V. Simmons, as Father O'Reilly's assistant, attended this mission during the latter part of Father O'Reilly's pastorate, and when he received the appointment as pastor at Pompey, he continued in charge of this mission.

During Father Simmons' pastorate a church was purchased from the Universalist Society of Fabius and was fitted up to be used as a Catholic church. Prior to this time Mass was celebrated in a room in Stewart's Hall.

The Rev. Albert J. Hayes succeeded Father Simmons upon his removal to St. Paul's, Binghamton.

Fabius is now attended by Rev. G. S. Mahon, who was appointed pastor at Pompey to succeed Father Hayes. Mass is celebrated every third Sunday.

There are about 150 persons in the congregation.

LAFAYETTE

The first Mass celebrated in LaFayette was said by the Rev. Dr. O'Hara of Syracuse in 1856, at the home of Lawrence Byrne. Among those present at this Mass were: Lawrence, Charles and John Byrne, James Coleman, Michael McManus, Thomas Cox, Lawrence Clear, Thomas McManus, Barney McManus, Timothy Downey, Dennis Donovan, John Carey, James Keough, Timothy and Patrick Gorman, and their families.

Mass was celebrated at the homes of the various Catholic families till 1866, when Stephen Ryan purchased the old hotel for a church. This served as a place of worship till 1888, when the present structure, St. Joseph's, was erected. Mr. Ryan, Charles and Lawrence Byrne were the building committee.

Since the organization of the congregation, LaFayette has been attended by the pastors of the church at Pompey, of which it is an out-mission.

Thomas McManus has served as trustee since the organization of the church in LaFayette. John Carey served with him for a number of years. Pierce Grace and Mr. McManus are the present trustees.

Mass is celebrated two Sundays out of every three by the Rev. G. S. Mahon, pastor at Pompey.

The congregation numbers about 225 people.

MINOA

MINOA—until November, 1895, known as Manlius Station—is a quiet little village in the town of Manlius, situated about nine miles east of Syracuse, along the New York Central Railroad, and forming the east end of the DeWitt railroad yards.

At the north end of the village, at the corner of the Main road to Bridgeport and the road known as Silver street, stands St. Mary's Church.

The parish is one of the oldest of Onondaga County, and consists mostly of farmers living within an area extending about seven miles from the north to the south, and about seven miles from the east to the west.

The first settler was a Felix Fieselmayer, who came in 1825 from the Archduchy of Baden, in Germany, followed in 1827 by other countrymen: Mathias Suther and Jacob Unmuessig. In 1828 these were followed by Ignatius Helfer; and in 1829, by Theobald Troh and Sebastian and John Kueppele, immigrants from Alsace. Year after year this settlement was augmented by the arrival of immigrants from the province of Alsace and Loraine (mostly from the former), so that in the year 1832 there were over thirty Catholic families. These pioneer settlers had many and great sacrifices to make in this land of their adoption, the greatest of which was to be deprived of the holy Sacrifice of the Mass and the sacraments.

In the early 30's missionary priests began to visit these people and administer to their spiritual wants. These visits were made once or twice a year by some transient priest who spoke their mother tongue. The first of these priests of whom mention is made on the parish records, is Rev. Father Werich. Later on came Rev. Francis Guth, who in 1837 was in charge of Rosiere, N. Y., thence attending Clayton and all Jefferson County, excepting a few places in charge of Carthage; afterwards, from 1844 to 1850 pastor of St. Louis' Church, Buffalo; returning to his native

Strassburg Diocese, where, it is said, he died in the 80's at an advanced age.

Mass was at such visits celebrated in the homes of the settlers and at whatever place convenient to the people. From reliable sources, it can be stated that the first Mass celebrated in this section was said in the log-house of Ignatius Helfer, situated about where now stands the old Helfer homestead, opposite St. Mary's Cemetery. At other times Mass was read in the homes of Caspar Fabing and Adam Bucher, and occasionally in the old log-school, which stood on the old road going north, which would now be at a point to the south side of Silver street at the ditch crossing this highway—about thirty-eight rods west of the present church.

About 1837, the people began to look about them for a suitable location whereon to erect a proper place of worship; and this is said to have been during the time of Father Guth's visits. Land sufficient for such a building and for a proper place of burial was given by Caspar Hullar, at a point now situated on the highway leading from Minoa to North Manlius, opposite to where now stands the Methodist Church. Trees had been felled by the settlers, timber hewn, drawn to this location and put in readiness to proceed with the building; but some misunderstanding having arisen, this site was abandoned, and the timbers drawn away to the northeast corner of what is known as Lot No. 34, the present church property. This ground—about three-fourths of an acre—was donated by Adam Uth and Michael Remlinger. The deed of this transfer is jointly signed on the 5th of April, 1838, by Adam Uth and Magdalen his wife and Michael Remlinger and conveys the land to Joseph Schneider, Joseph Fabing, Sr., Anthony Laubach, John Kueppele, Caspar Konrad, Theobald Troh, Ignatius Helfer and Felix Fieselmayer, "as trustees, for the use of the Roman Catholics for them to build a house of public worship on the premises described." This deed, after describing the lay of the land, reads: "Being the same premises where the Roman Catholic meeting house now stands." The exact time of building the church cannot be given; but it would seem that it was in the early part of this year. This deed mentions the fact of its existence, whilst the deed of a transfer of the self-same piece of land made January 6, 1838, between Adam Uth and Michael Remlinger, mentions nothing about the church. The

church built under the supervision of Felix Fieselmayer, was a simple hemlock frame building with a width and length of 30x40 feet, having a height of about 20 feet; with a roof of about one-third pitch and without a tower.

This little mission was until the early 40's occasionally visited by priests from Salina. Amongst these priests were Rev. Fathers Guerdet and Michael Heas. Later on it became a mission attached to Utica, as is shown by the entry which opens the Parish Records proper: "I, Adalbert Inama, pastor of St. Joseph's, Utica, baptized at Manlius on the 7th of November, 1843," etc.; after which words appear the names of seven children baptized on that day, the second of whom is Joseph Helfer, still an active member of this parish. Father Inama was a Premonstratentian missionary, who cared for the Germans of this region, as appears in the Assumption Church (Syracuse) Records.

Father Inama became first pastor of the Church of the Assumption, Syracuse, whence he continued to attend Manlius Station until November, 1845, when he was succeeded both in Syracuse and Manlius Station by Rev. Francis X. Roth, who in June, 1846, was followed by Rev. Theodore Noethen, a man of profound learning and great zeal.

Father Noethen remained until about November, 1849, when for the next four months he was succeeded by Rev. Father Marschal, who was not in charge of Syracuse. After this, Father Noethen's successor in Syracuse attended; and this was Father Schweninger, who leaves this entry in the Syracuse record: "I, Florian Schweninger, of the Order of St. Benedict, a Tyrolese, previously pastor of Utica, have taken charge of the souls of this place on the 1st of November, 1849. Pious Reader! remember me, whether dead or alive, in thy sacred functions!" He, according to his own statement, gave up his charge September 15, 1850, when Rev. Simon Sanderl came. Father Sanderl (or, according to Rochester Chronicle, Father Saenderl) was some few years previous in Rochester, N. Y., a member of the Redemptorists, and in the Syracuse records he is said, by his successor, to be "of the Order of St Liguori." But at this time he seems to have already left the Redemptorists, which is surely so in 1843, in which year the Redemptorist Chronicle of Rochester reads: "In the month of July Rev. Simon Saenderl, no longer one of ours, passed

through this city and made a brief stay in this house. He was on his way to Jerusalem, which pilgrimage he made to fulfill a vow." He is said to have died a Trappist.

Father Sanderl's successor makes this entry in the Manlius records: "On the 23rd day of May, 1851, Joseph Raffainer, a Tyrolese, made his entrance into this place." During this administration a tower was placed on the small church, and a bell weighing about 350 pounds, installed. Some would have it that the rectory was built about 1849; but it is more probable that it was built under Father Raffainer. This was a two-story frame building with two large and two small rooms downstairs; and one large and two smaller rooms upstairs. It was built by John B. VanSchoick for \$600; and was situated at the northwest end of the nine-acre plot, being about forty rods distant from the church. Also about this time the one-story frame school was erected, containing one school-room and two small rooms for the teacher's residence. Father Raffainer was not the first resident pastor, for he remained pastor of both Syracuse and Manlius until February, 1852, when he was relieved of his Manlius charge to give more time to Syracuse. At this time, February 14, 1852, Father Sanderl again visited Manlius; and then, February 21, Rev. Columbanus Messner took charge until the summer of the same year. He is then, perhaps, the first resident pastor. After his departure the parish was again, until May, 1853, attended by Father Raffainer of Syracuse.

In May, Rev. Henry Feddermann came as resident pastor and remained until the next November, when he was succeeded by Rev. Father Tappert, who in 1851 left the Redemptorists and became a secular priest, but in 1878 had for some time lived with the Carthusians in Valsainte, Suevia, known simply as Father Dionysius. September 1, 1854, Rev. John Constans Weber came and remained until the following December, when he was succeeded by Rev. Joseph Maly. Again Manlius is without a resident pastor, for when Father Maly was made pastor of Assumption Church, Syracuse, he attended from the city, as did his successor, Rev. Frederic Mueller, who in December, 1856, was in charge of Manlius, when it became a mission attended from Rome, until July, 1857. This can be seen from the signature of Rev. Law-

rence Schneyder, who signs himself "Pastor of Rome and Manlius."

A resident pastor was again found July 18, 1857, in the Benedictine monk, Rev. Maurus Ramsauer, who remained until November, 1868. About 1858 an addition of about eighteen feet was built to the church. This was constructed by Archibald Walrath, and the entire church building was now encased with new siding of pine clapboards and reshingled. September 5, 1860, Rt. Rev. John McCloskey, Bishop of Albany (afterwards Cardinal Archbishop of New York), administered the sacrament of confirmation to forty-one boys and forty-one girls.

In 1867 the cemetery was enlarged and the purchase sum of \$500 was raised by the people, each parishioner to subscribe \$5, for which such subscriber was to receive the use of a plot upon this cemetery sufficiently large to bury eight persons, those having given \$10, received two burial plots.

During the eleven years' administration of Father Maurus, the Franciscan Fathers of Syracuse often rendered him assistance. About 1867 or 1868, another addition of eighteen feet was built to the church by Peter Snyder, Sr. This gave the church a dimension of 30x76 feet; and giving it to the west end two small rooms of 10x18 feet to each side of a sanctuary 10 feet wide. The rear of the altar was used as a confessional. Sometime in November, 1868, Father Maurus departed from Manlius, leaving it again without a pastor, though it was regularly visited by Rev. A. Carius of Rome, and by other priests, such as l'abbe Ritter and Rev. Father Kueng. About November, 1869, Rev. Father Meyer became resident pastor, and in the spring of 1870 he invited Rev. Francis M. Neubauer, O. M. C., of Albany, to conduct a mission. Father Francis was assisted in this mission by Rev. Constantine De Troste Huellshof, a priest then in the Novitiate of the Franciscan Fathers at Syracuse. In spite of every effort to settle those various small dissensions which so often arose between the old-style trustees and their clergy, a new trouble was brewing; on which account Father Noethen (formerly pastor, then Very Rev. Vicar General of the Diocese of Albany) was obliged to come to Manlius on the 24th of June, 1870. After this Rev. J. Herman Wibbe, a newly ordained priest, was given this place as his first pastoral charge. He was removed in October,

1871, to St. Peter's, Oswego. Rev. Henry Fehlings was appointed his successor. Father Fehlings remained until in April, 1873, as is seen from the writings of his successor: "On the 19th of April, 1873, I took charge of souls in Manlius Station; and the articles described in the inventory of Rev. Fehlings are all found in the rectory. Charles Hengen, pastor."

The new cemetery purchased in 1867, lay to the rear of the District No. 2 school; and it was deemed by many unbecoming that the children should make the cemetery their playgrounds. The town authorities resolved to remove the school from this site. This lot was given to Conrad Shoemaker in exchange for another place on the other side of the highway. The only entrance to the cemetery was through the old school lot; hence it was found necessary to purchase this property. It was obtained May 10, 1875, for \$400 from Conrad Shoemaker and Frederica his wife, and conveyed to John Joseph Conroy, Right Rev. Bishop of Albany. By this purchase the cemetery was extended along the line of the lot of the "German Lutheran Evangelical Church Society" to the highway. The few words of the parish records of 1875 speak of Father Hengen: "On the 11th day of July, Rev. Charles Hengen died suddenly, and was buried on the 13th day of July in the new cemetery." Father Hengen was found dead in bed on the Sunday morning (July 11th) by his altar boy, Frank Sutter. This sudden death caused great excitement, for foul play with intent of robbery was suspected; but the cause of death was found to be heart disease, to which he was subject.

From this time the parish was attended until December, 1875, by Father Wibbe, then of St. Peter's, Oswego, N. Y. Then until the following spring by Rev. A. Weber, when Father Maurus, O. S. B., came again as resident pastor. Father Maurus remained until the summer of 1880, when he was given charge of Schenectady, whence after a short time, on account of illness, he retired to Greenpoint, Long Island, where he died.

August 15, 1880, brought Rev. Joseph Pickl to Manlius as pastor. In the following year, May 27, the church edifice was destroyed by fire. As from the very beginning of this parish the old-style trustee system proved again at this time the cause of great dissension. The right to transact the business between the insurance companies and the parish, in settling the amount to be

paid, was claimed by two sets of trustees. The insurance companies refused to transact business on such a basis; hence the one faction of trustees immediately instituted a lawsuit against the companies, but gained nothing, only making an unnecessary expense of \$81.50 as lawyer's fees. Affairs were constantly growing worse, the parish dividing into factions, so that Father Pickl was removed to St. Joseph's, Syracuse, thereby leaving the parish without a pastor. Father Wibbe again made several visits to Manlius, saying Mass in the parish school. Then came Rev. Francis M. Neubauer, O. M. C., who was then Secretary and Assistant Provincial O. M. C., as well as Master of Novices in the Convent, Syracuse. After a while he found it advisable to institute a mission, which he himself conducted about May, 1882. Meanwhile he strove to settle the matters concerning the insurance. His advice in this was heeded. The trustees of both factions resigned their actual or pretended rights and at a special meeting of the parish, new trustees were elected and Father Francis was empowered to make a settlement with the insurance companies. As settlement \$2,480.63 was received, which sum was handed over to the trustees on June 5, 1882.

About June 11, 1882, Rev. Joseph Resch was sent to Manlius as pastor. He immediately set about to have the congregation build a new church. Father Resch, with Joseph E. Greiner, George Haar and Frank Sutter called upon the people for subscriptions, which were signed in the form of a three months' promissory note. The full amount so subscribed and later collected amounted to \$3,736. On Sunday, September 10, 1882, the cornerstone of the new church was laid by Father Francis, O. M. C. February 2, 1883, the church had so far neared completion that two new bells were blessed by the Very Rev. Patrick A. Luden, who was then Vicar General of Albany. The church having been completely finished and frescoed, was on May 3, 1883, blessed by Rt. Rev. Francis McNierney, Bishop of Albany, several priests being in attendance. After the dedication the Bishop confirmed a class of twenty-five boys and sixteen girls. The church was built for \$5,459 by Laubach & Frey, of the parish.

May 13, 1883, Rev. Francis Koch, O. S. F., of Paterson, N. J., opened a mission, closing it May 21, by it bringing back a number to their duty.

It would seem that all these efforts should have brought peace to Manlius, but this appears not to have been effected. Dissatisfaction again was expressed. The church had been built and completed, dedicated and put in use; but many who had subscribed toward this now refused to pay their subscriptions unless, as it was expressed, the property be in their hands. It was planned to incorporate. Petitions were drawn up; one, to follow the Diocesan Statutes and have a corporation according to the Statutes of the State of New York (Sect. 50 of the Religious Corporation Law), whereby, as the petition reads, "the Trustees . . . shall be the R. C. Bishop and Vicar General of the Diocese, the Pastor of said Congregation and two Laymen, members of said congregation and appointed by the said Bishop, Vicar General and Pastor or a majority of them." The other petition was to incorporate in such a way that the power "shall vest in a religious corporation the Trustees of which shall be elected by the members of said Congregation." The first petition received only two signatures: that of Franz Kerri and Henry Helfer, whilst the second received ninety-four signatures. The reason of this latter was that so many of the better element saw that peace would not be established unless they in some way agreed with the recalcitrants. It was thought by the better element a basis could be obtained upon which to work. They expected gradually to gain the good will of the disturbers and finally reorganize according to the diocesan statutes. In this they were mistaken, for a wrong method was adopted. At the meeting of the parish, after the petitions had been signed, full power was laid in the hands of two laymen to incorporate and have by-laws drawn up. This new church government assisted in collecting the remaining amounts of subscriptions, but it gave rise to new and serious dissensions, for it placed too much power in the hands of a few. Affairs continued to grow worse, so that conflicts arose with the pastor. In November, 1883, Father Resch was removed, thereby leaving the parish without a resident pastor. Rt. Rev. Bishop McNierney appealed to the Franciscan Fathers, O. M. C., whose Mother-house is in Syracuse, to take charge of Manlius Station. This being nearer to their Convent in Syracuse, the Franciscans relinquished the mission of Durhamville, N. Y., to accept this new charge, which henceforth has become a mission attended

from St. Francis' Convent, Syracuse. It is attended as a regular parish by a priest appointed as rector.

November 24, 1883, Very Rev. Joseph Lesen, D. D., then Provincial of the American Province of the Minor Conventuals, himself assumed charge of this mission station, and retained the pastorate until June, 1892. Father Joseph made great efforts to gain the good will of the people by first bringing them to attend to their religious duties. June of 1886, two new side altars were built and donated by Joseph E. Greiner. From June 3rd to 10th, 1888, a mission was given in English and German by Rev. Father Schnitzler, S. J., and proved a success. December 2, 1889, another acre of land was added to the east end of the cemetery. It was purchased for \$500 from Robert Shoemaker, and directly deeded by him to "Rt. Rev. Patrick A. Ludden, Bishop of the Diocese of Syracuse." October 18, 1891, confirmation was administered by the Rt. Rev. Bishop to forty-eight boys and sixty girls. As Provincial of the Franciscans, Father Joseph was often obliged to be absent from the parish. During such absence other Fathers from the Syracuse Convent attended: Rev. Fathers Nazarene Graziani, Anthony Gehring, Conrad Elison, Leonard Reich and John Kroeger. Father Joseph worked zealously for the welfare of the people, and was by them held in esteem. The financial status remained as it was, for the time was inopportune to make any change therein. In June, 1892, Father Joseph was called by his Superior General to Rome, Italy, where he now is Guardian of the Convent of the Holy Apostles.

About June 7, 1892, Rev. Albert Regensburger, O. M. C., was appointed rector. In January, 1893, Father Albert was appointed Master of the Clerical Students in the Convent at Albany. At this time Very Rev. Francis M. Neubauer, D. D., O. M. C., was Provincial of the Franciscans and as such he took upon himself the pastorate of this mission about January 16, 1893. He was well known on account of his many visits to this parish on former occasions, and was beloved by them. About July, 1893, he appointed Rev. Bernardine Ludwig, O. M. C., rector.

March 16, 1895, a new organ, a vocalion, was placed in the church. About the middle of November, 1895, Father Bernardine was sent to Trenton, N. J. November 23, 1895, Rev. Guido Epp, O. M. C., became rector.

During all the years of the existence of this parish, the financial administration was in the hands of the laymen, who would have it that the clergy had nothing to say about such affairs. The clergy were to plan the ways and means, and execute the same, to obtain the funds. The rector was considered only "hired" by the trustees, as they expressed it: "*Wir hiren Sie fuer noch ein Jahr.*" Nevertheless, at times the books were in the hands of the priest. Very few people attended the meetings of the trustees on account of the great dissatisfaction with this system of administration. This dissatisfaction often expressed itself in open quarrels, and caused many to remain away from the church. At times these trustees interfered with the priests in their spiritual duties, by making rules as to who was to be attended by the priest. Many of the parish were wishing a change of affairs. Father Guido made an attempt in March, 1897, to bring about a final settlement of this state of affairs; but the time was yet inopportune. May 17, 1897, he was transferred to Camden, N. J.

June 1, 1897, Rev. Jerome Preisser, O. M. C., took charge of Manlius Station or Minoa (as it is known since November 25, 1895). In course of time he visited the homes of the people, taking up the census and a house collection. He then continued the move made by Father Guido, and succeeded in reorganizing the parish into a new corporation according to the diocesan statutes and the statutes of the State of New York (Sect. 50 of the Religious Corporation Laws). Hereby the board of trustees shall consist of the Rt. Rev. Bishop of the Diocese, the Vicar General, the pastor and two lay members of the parish appointed by the Bishop. December 15, 1897, the instrument of such incorporation was filed in the County Clerk's office, and it bears date of October 25, 1897, having been duly signed by Rt. Rev. Patrick A. Ludden, Bishop of Syracuse, Rt. Rev. Monsignor John J. Kennedy, Vicar General, Rev. Jerome Preisser, pastor, and Joseph E. Greiner and Henry Helfer, the laymen appointed by the Bishop. The corporate title of this parish is henceforth known as "St. Mary's Church of Minoa, N. Y." This practically opens a new era for Minoa; and it has been conducive to a new and better sentiment amongst the parishioners, causing the dissensions gradually though slowly to disappear. For a few months Father Jerome was absent from Minoa and during his absence Very Rev.

Leonard Reich, O. M. C., came as acting pastor. During the months of September and October, Rev. Camillus Eichenlaub, O. M. C., attended, after which he was sent to Albany, as professor in the Franciscan College. During this time, Father Jerome remained in Syracuse until his appointment to St. Peter's Church, Louisville, Ky., in April of 1899. October 23, 1898, Rev. William Peberl, O. M. C., received charge and retained it until his removal to Camden, N. J., about July 17, 1899, when he was succeeded by Rev. Peter W. Scharoun, O. M. C., who, November 15, was appointed to St. Joseph's, Utica. On this date charge was given to Rev. Ferdinand Mayer, D. C. L., O. M. C., which charge he held until his removal to Utica, May 22, 1900, to assist Father Peter.

On Ascension Day, 1900, Rev. Otho Recktenwald, O. M. C., the present incumbent, was appointed rector of Minoa. The following spring a census of the parish was taken, showing the parish to be composed of 112 families, numbering 498 souls.

In 1902 extensive repairs and alterations were made in the church property and on Wednesday, December 17, 1902, Rt. Rev. Patrick A. Ludden, Bishop of Syracuse, dedicated the church. On account of the inconvenience of the railroad accommodations, the Bishop and the visiting clergy assembled at St. Matthew's rectory East Syracuse, on the morning of that day and proceeded thence in carriages to Minoa. On Silver street, at the line dividing the towns of Manlius and Dewitt they were met by about eighteen mounted young men of the parish. These formed an escort to conduct the Bishop thence to the church. At 9.45 a. m. the Bishop dedicated the church in honor of St. Mary under the title of the Assumption, which title it has always borne.

Before concluding this history of St. Mary's a few words must be written about the parish school. Some time in the early 50's, most probably in Father Raffener's time, a school was built and a teacher procured. At times the school was closed; at other times, the priest in charge of the parish taught the school. There were some very good and successful teachers, but also some not competent as instructors of the children. The school was often the bone of contention between the old-style lay trustees and their pastors; the former claiming the right to appoint the teachers, whilst the latter demanding as pastors this right to decide

who was to assist them in the education of the children of the parish. On account of these many contentions, the school was finally closed July 1, 1883. Later, during the administration of Father Joseph, O. M. C., a move was made to reopen the parochial school with school sisters as teachers, but the opposition was too great to put in effect this plan. Again, in the spring of 1901, another such move was made, but met with the same results as the previous one. It is hoped that at some future date this object of having a parochial school will be attained, for it is an established fact that secular and religious training must go hand in hand in the education of the child.

FAYETTEVILLE

ACCORDING to the testimony of the oldest surviving Catholics of this section there were but two Catholic families in 1840 residing within the limits of this parish, as it now stands, comprising the villages of Fayetteville and Manlius. The one was John Farrell and family, the other John Murphy and family. The former resided in the village of Fayetteville, the latter in the village of Manlius. The first Mass is recorded to have been celebrated in the house of John Farrell by the Rev. Father Cahill of Cazenovia in 1845. This house still stands in the lower part of the village and is now occupied by Charles A. Hopkins. A short time afterwards Mass was celebrated by the Rev. William McCallion in the house of John Murphy of Manlius, corner of Pleasant and Wesley streets, now occupied by a Dr. Doyle. The next Catholic to take up his residence within the limits of this mission was John Costello, who came here from Canada and settled down in Manlius and worked at the mill there at the age of fifteen, in 1841, as his son, John Costello, now of Manlius, states. He afterwards became proprietor of the mill property and subsequently Mass was celebrated often at his home. But it was not until the year 1847, the year of the Irish Exodus, that it could be said that Catholicity began in these parts. Thousands of the exiles of Erin, driven by tyranny from their motherland, crossed the Atlantic on lumber vessels. Some of them wended their way to Fayetteville and Manlius and a few of them still survive to tell the story. After 1847 priests from Syracuse, Cazenovia and North Manlius attended the locality, saying Masses at private houses from time to time.

In 1854 Father Cahill of Cazenovia purchased a lot in the southwest part of the village of Fayetteville, corner of Warren and Canal streets, in the name of Bishop McCloskey, then the ordinary of the diocese. It seems that the stones for the foundation of a church were drawn on the grounds and a few years elapsed without any progress being made towards building. In August, 1862, a contract was about to be entered into with Patrick Cummings of Syracuse for a frame building on the lot pur-

chased, signed by the following twelve residents of the place, viz.: Louis Hueber, John McCarrick, John Sheedy, John O'Brien, Patrick Holland, Edward Gaynor, John Shea, John Kennelly, Michael Griffin, John Costello, Patrick Bailey and Michael Foley. The contract called for the sum of \$1,910, the twelve men mentioned above becoming personally liable for that amount within a specified time. That contract was never completed.

In 1862 the late Dr. O'Hara of Syracuse, who had on a previous occasion visited the locality when pastor of St. Patrick's Church, Oneida, came here again in the interests of religion and informed the people that they must abandon the idea of building on the lot purchased by Father Cahill, as it was not a suitable site; that he would select a better site and would build, not a frame church, but a brick church. In 1864 Dr. O'Hara purchased the lot on which the little brick church and pastoral residence now stand, with money received from the sale of the old lot and with what money had been subscribed by the people. On this lot stood the famous Eagle Hotel, as the older inhabitants well remember. On the lot so purchased brick were hauled for the structure, but for some reason or other no steps were taken to build. The brick were afterwards sold by Dr. O'Hara and the lot alone remained.

In 1869 the Rev. James O'Reilly, then a young assistant of Father Beecham in Rome, was selected by the Bishop of Albany to become the first resident pastor of Fayetteville. He at once, with zeal and energy, took a firm grasp of the situation and, uniting the scattered flock, infused into their hearts some of that enthusiasm which actuated himself. Mass was said in the Hall and the reverend pastor took up his residence at the Beard Hotel. In the fall of that year, November 25, the corner-stone of the new church was laid by the Very Rev. Edgar P. Wadhams, then Vicar-General of the Diocese of Albany, afterward Bishop of Ogdensburg. The sermon on the occasion was preached by the late Dr. Keating of Hudson and twenty other clergymen assisted at the ceremony. Mass was celebrated for the first time in the new church on Christmas Day, 1870, but its interior decoration was not completed till the autumn of 1872. It was dedicated under the title of the Immaculate Conception by Rt. Rev. Francis McNeirny on November 26, 1872. The late Father Brady of Caze-

novia preached the dedicatory sermon and sixteen other clergymen were present on the occasion. After the dedication, Bishop McNeirny administered confirmation to one hundred and eighty-five candidates. This was the first time that the Sacrament of Confirmation was administered in this mission. The congregation then consisted of about 120 families and has not grown to any perceptible degree since.

With such a small number of families the work accomplished by the Rev. Father O'Reilly was phenomenal. He not only built that neat brick church, but a commodious pastoral residence and, what the people of the mission are most proud of, he purchased through the late Edward Gaynor a tract of land east of the village for a cemetery, which he so laid out and beautified that in the Diocese of Syracuse no country cemetery can compare with it.

In June, 1892, after twenty-three years of laborious work in this part of the Lord's vineyard, he was called upon by his Bishop, the Rt. Rev. P. A. Ludden, to assume the charge of a larger and more responsible position, the pastorship of St. Mary's Church, Clinton, made vacant by the death of his dear friend, Father Peter O'Reilly.

Rev. Patrick Donohoe, who had been acting pastor at Clinton for his uncle, the Rev. Peter O'Reilly, was appointed pastor of Fayetteville by Bishop Ludden on June 21, 1892, and July 2 assumed the responsibilities of pastor. Father Donohoe's name is still cherished in Fayetteville and young and old regretted his short sojourn in their midst. He left after spending less than a year here as pastor to become an assistant to Rev. J. P. Magee of St. Patrick's, Syracuse. He is now pastor of St. Mary's, Cortland.

On the departure of Rev. P. Donohoe, the Rev. Father Early, then an assistant of Father Kearney at Fulton, was appointed by the Rt. Rev. Bishop on July 4, 1893, to fill the vacancy at Fayetteville. He was a priest full of zeal and piety and many of his parishioners were wont to say that had he had his health and vigor he would be the means of bringing in to the one fold many of the neighboring non-Catholics. He died on May 7, 1894, regretted by his own flock and by many of those outside. He was buried in that lot in the cemetery which Father O'Reilly had re-

served for his own remains. It was during his pastorate here that the large pipe organ which adorns the church was purchased by Thomas W. Sheedy at Syracuse.

The Rev. Michael Joyce was appointed by the Rt. Rev. Bishop to take charge of this mission immediately after his predecessor's death and took charge thereof on June 1, 1894, and is the present incumbent. He has paid off the small amounts of mortgage on church and cemetery and some floating debts and has made some little improvements on church and pastoral residence.

Father Joyce was born in County Galway, Ireland, and made his studies for the priesthood at famous Maynooth. He was ordained June 10, 1876, and became affiliated with the Diocese of Syracuse September 28, 1887. He served as assistant priest at St. Patrick's, Utica, from that time until October 1 of the following year, when he was assigned to St. Lucy's, Syracuse. After two months, December 13, 1888, he was made pastor of St. Patrick's, Truxton, and served in that capacity until his appointment to Fayetteville.

There are four priests still living who are natives of this mission. They are: Rev. Stephen P. Hueber, C. M., now at Perryville, Mo., son of Louis Hueber of this village, one of the pioneers in this community. Father Hueber cherishes a dear affection for the little church here and on the occasion of his parents' golden jubilee of marriage, some years ago, presented a beautiful bell and also some beautiful statues to the church. Father Cribbins, who also joined the priests of the congregation of the mission, is now stationed as one of the faculty of Niagara University. The others are Rev. George S. Mahon, now administering to the spiritual wants of the parish at Pompey, and Rev. John W. McDermott, the able assistant of Father O'Reilly at Clinton, whose father and mother were married by Father O'Reilly here in Fayetteville, and where he himself was baptized by Father O'Reilly.

JAMESVILLE

St. Mary's, Jamesville, has always been attended from Fayetteville as an out-mission. The first Catholics to settle in the village were James McGough and wife, in 1835. These were soon joined by other Irish families and from 1840 to 1860 the following

named Catholics lived in the vicinity: Patrick Burke, Edmond Burke, John Martin, Michael Bowes, Daniel Quinlan, Dennis Bowes, Eugene McCarthy, Thomas Burns, Michael McGowan, John Carey, Bryan Trainor, Bernard McManomie, Michael Howard, John Brady, J. K. Doyle, Michael Quirk, Andrew Crone, Dennis Corcoran, Joseph Mara, James Burke, James McGough, Jr., Daniel Miller, Michael Maher, Edward Welch, Jacob Gross, James Ryan, James Kennedy and Peter Logan.

The first Mass was celebrated by Rev. James O'Reilly at the residence of Daniel Quinlan in the early part of 1869. The following named persons assisting: Daniel Quinlan, Callaghan McCarthy, Dennis Bowes, Th. Gleason, Peter Cole, Joseph Mara, Michael Mara, James McGough, John Crowley, John Burns, Edward Welch, Michael McGowan, Dennis Costello, John McGough, Edward Cummings, John Carey, Dennis Carey, Michael McDonald, Arthur Murphy, Michael Cummings, William Bamerick, Jeremiah McCarthy, Mrs. John Bellen, Anna Dempsey, Ellen Bigley, William Lyons and Patrick McGough.

From 1869 until 1899 Mass was celebrated at the residence of Daniel Quinlan and in the public halls of the village, with Father O'Reilly as pastor, until 1892, he being succeeded by Rev. Patrick Donohoe, who was in turn succeeded by Rev. W. J. Early and on the latter's death, the present pastor, Rev. Michael Joyce, assumed charge, coming in June, 1894.

The present church edifice was completed and the first Mass celebrated in it on April 16, 1899. The cost of the church property was \$3,490, and all indebtedness was discharged January 1, 1906.

The following were members of the congregation during the erection of the church: Daniel Quinlan, James Ryan, T. B. Grace, Dennis Quinlan, Thomas Bryan, John McGough, M. J. Bogan, John D. Quinlan, D. J. O'Donnell, William Bamerick, S. Birchmeyer, John Coonley, Thomas McCarthy, Mrs. G. McDermott, William Burke, Margaret Costello, James Moran, M. Maher, George Ball, J. J. Griffin, Edward Welch, Daniel Miller, Dennis Ryan, H. J. Brichmeyer, Patrick Burke, Callaghan McCarthy, Timothy Gorman, James Gorman, Dennis F. Bowes, Dennis Bowes and Cornelius Halpin.

CAMILLUS

CAMILLUS parish, as originally constituted, comprised a large territory which embraced the villages of Skaneateles, Glenside, Otisco, Marcellus, Jordan and Split Rock, with headquarters at Camillus. The pioneer missionaries came from Syracuse, among whom may be mentioned Fathers Heas of old St. Mary's and Hackett of Salina. In their turn and season they came regularly, if infrequently. They suffered many trials and vicissitudes, not the least of which was active and unreasoning prejudice.

Much of the personal history of priests and pastors officiating is not easily accessible. Nearly all were natives of Ireland and were educated wholly or chiefly in the Emerald Isle. At intervals they were aided and supplied by Franciscan Fathers of Syracuse, whose names are found on the parochial registers of baptisms and marriages. In December, 1852, such had been the increase of numbers and the progress of faith that (the then) Bishop McCloskey of Albany assigned Rev. William McCallion to the care of the new parish. Father McCallion, born and educated in Ireland, after a brief service as an assistant in the Albany Diocese, began here his pastoral labors. December 24, 1852, he baptized John, son of Martin Haley and Bridget Gallagher. January 9, 1853, he united in marriage Bernard Powell and Ann McLaughlin. In March, 1853, he baptized fifteen infants. In January, 1854, he united nine couples in marriage.

After a laborious pastorate of twelve years Father McCallion resigned, leaving behind signal evidence of work well done. To him succeeded, temporarily, Rev. Joseph Butler, O. M. C., who faithfully served the parish for a little less than a year. In July, 1865, Rev. F. J. Purcell was made pastor, being assisted by Rev. Eugene Carroll. Father Purcell entered upon his charge with characteristic zeal and prudence. He built churches at Otisco, Marcellus and Skaneateles, and provided for a place of worship at Camillus. First he purchased the property now on the Casler place and, later, selling that, bought the land on which St. Jo-

seph's Church is now standing. He occupied a house then on the premises, and still there. Transferred in March, 1867, to Skaneateles, following a division of the parish, he afterwards built the church now occupied at Glenside.

Rev. William Carroll, born and educated in Ireland, succeeded Father Purcell here. With him for some time was associated his brother, Rev. Eugene Carroll. Notable in his pastorate was the building of the churches in Camillus and at Jordan. At Jordan, in 1856, the Daggett property on Hamilton street, was purchased and, still later, the Sperry property adjoining—the united parcels measuring four and three-fourths acres. On this property the present substantial frame church was erected. At Camillus he erected a brick church at much cost, which is well-appointed and substantial. Resigning in August, 1870, he served for a time at St. Joseph's Church, Albany, where he finished his earthly labors. Thence came Rev. P. F. Smith, born and educated in Ireland, who, after a brief and satisfactory pastorate, was transferred, first, to Geddes, and after to Hudson, where he died after a long and successful career in the priesthood. Rev. B. J. McDonough followed. Born in Albany and ordained at Troy, serving some time as assistant, he began his first pastorate in this parish. Laboring here with good results for upwards of three years he was made first pastor at Marcellus, going thence to Ballston Spa, where he is now pastor and enjoying the fruits of his years and labors. Rev. J. E. O'Sullivan succeeded Father McDonough in the Camillus parish. Born in Kerry County, Ireland, with his parents he came to this country in his childhood. He studied at colleges in the States and in Canada. He studied theology at Rome, Italy, and at St. Joseph's Seminary, Troy, N. Y., being ordained at Troy in 1874. Serving for a few months at Albany, he was appointed pastor at Camillus in the fall of that year and continued in that charge until January, 1885, when he was removed by his Bishop.

June 1, 1885, Rev. W. A. Ryan was put in charge of the parish and continued in his work here until December 12, 1895. Father Ryan, a native of County Tipperary, Ireland, came, in his infancy, with his parents to America. Settling at Geddes, he studied in the local schools, going thence to Niagara University and thence to St. Joseph's Seminary. Ordained priest at Troy,

he was made an assistant at St. John's Church, Albany. From Albany he was assigned to St. John's Church, Utica, as assistant priest. Trouble developing at Camillus, Bishop McNeirny judged that Father Ryan was a suitable priest to meet and bridge the difficulty. The peculiar and unsettled conditions of the parish rendered Father Ryan's task exceedingly onerous and undesirable; at that time Rev. J. E. O'Sullivan, still maintaining that he was the rightful pastor, retained the keys of the Camillus church. Father Ryan paid off a large floating debt at Camillus and built and paid for St. Peter's Church at Split Rock. He was an excellent administrator, and solicitous for the spiritual welfare of his flock. In December, 1895, he was transferred to St. Agnes' Church, Utica, where his efficient labors are signally manifest.

To him succeeded Rev. B. A. Stack. Born 1856 in Chenango County, N. Y., he studied and taught in the public schools and, meanwhile studied law. Going thence to Kansas he studied and taught in a Jesuit College. After two years spent at study in Canada, he entered St. Joseph's Seminary at Troy. Ordained in December, 1889, he was assigned to St. Francis de Sales' Church, Utica. Here he labored for six years as assistant to the late Rev. L. G. O'Reilly.

In December, 1895, he was assigned to the Camillus parish, where he is now pastor. In October, 1903, St. Peter's Church, Split Rock, was added to the new Solvay parish. The once extensive parish of Camillus now includes only two churches, St. Joseph's at Camillus and St. Patrick's at Jordan. In recent years a gradual emigration to the cities is noted, together with the graduated lessening of marriages and births. In consequence the parish has fewer families—perhaps 110 at present.

Among the pioneer families at Camillus may be mentioned the Horans, Connors, Bryans, Leddys, Flanigans, Nolans, Meaghers, Donohues, Conleys, Moores, Kivalleys, Dwyers, Lawlesses, Welches, Hayes, Nolans, Crosses, Delaneys, Dolans, Harrigans, Browns, Doyles, Dorans, Ooleys, Reillys, Murphys and Sheas.

The first Mass was celebrated at Camillus on the T. Kinally farm, southwest of the village, and during the construction of the Auburn division of the N. Y. C. R. R. Then at the Abrams House on LeRoy street. Later in a dwelling now occupied as a

cafe by Frederick Bishop. Still later the people attended Mass in a barn on the Casler place, improvised for the occasion. Thereafter the present church was built and occupied.

JORDAN

Mass was first celebrated in the village of Jordan at the McLane house on Hamilton street, southwest of the present church. Later services were held at the O'Brien house, which was used for worship for a period of seven years, and until the building of St. Patrick's Church. During the pastorate of Father Carroll the principal families at Jordan, at the time, were the McLanes, Guilfoyles, Fitzgeralds, Hunts, Deneens, Quinns, Nandys, Kellys, Mahoneys, O'Briens, Ewers, Welchs, Ryans, McCormicks, Batemans, Powers, Combes, etc.

Pastors and visiting priests stopped in succession at O'Brien's Guilfoyle's and McLane's. Cardinal McCloskey (then Bishop of Albany), Bishops Conroy and McNeirny of Albany officiated in the parish at intervals, blessing the old cemetery at Jordan, the churches at Jordan and Camillus, and confirming large classes of children.

Bishop Ludden of Syracuse blessed the cemetery at Jordan, and confirmed large classes of children at Jordan and at Camillus, where children of Split Rock were at the same time confirmed.

SKANEATELES

THE first Mass was said in Skaneateles by the Rev. Michael Heas of St. Mary's, Syracuse, in the house of Patrick McCormick, in 1849. There were about ten people in attendance. Father Heas attended this parish until 1852, when he was succeeded by the Rev. William McCallion, who celebrated Mass at the home of John McGinnis every fourth Sunday. In 1852, \$70 was collected to build a church and later the lot was purchased of Deacon Hall. The church was built in 1854, a frame building costing \$2,500, and was dedicated by Cardinal McCloskey, then Bishop of Albany, September 7, 1856.

Father McCallion died in 1864, at the home of his brother in Rhode Island. The Rev. Joseph Butler, O. M. C., of Syracuse, succeeded Father McCallion. He remained only eleven months. Father Butler was succeeded in 1866 by the Rev. Francis J. Purcell.

Father Purcell was born in County Tipperary, Ireland, July 18, 1830, and educated in Irish schools. He was ordained at Albany forty-seven years ago and for a few months was an assistant priest in Carthage and Troy. Later he became assistant priest at St. John's Church, Utica, under the Rev. Thomas A. Daly. His first work in Skaneateles was to erect a new St. Mary's on the site of the building burned on May 23 of the year he took charge. His efforts were so successful that the new church was dedicated by Bishop Wadhams of Ogdensburg, then Vicar-General of the Albany Diocese, June 30, 1867, its erection having cost \$11,000.

In 1866 Confirmation was administered by Bishop Conroy in this part of the diocese for the first time at Jordan, the present church then being under erection. Father Flaherty, pastor of the Holy Family Church, Auburn, preached the sermon. Eight hundred were confirmed.

St. Mary's Catholic Cemetery was dedicated Sunday, October 31, 1867, by the late Rev. Dr. O'Hara of St. Mary's Church, Syracuse.

St. Mary's Temperance Society was founded by Father Purcell January 7, 1869, and has continued since to exert a most practical influence on the people and to-day it is in a most flourishing condition.

The Rev. John V. Simmons, now pastor of St. Paul's, Binghamton, assisted Father Purcell for a period of six months. The Rev. John J. Higgins was appointed assistant pastor June 1, 1902.

On July 18, 1905, Father Purcell observed the seventy-fifth anniversary of his birth and the forty-fifth of his ordination into the priesthood. There was no elaborate display owing to the modesty of the faithful priest, but his parishioners did not allow the occasion to pass unregarded. During forty years he had been a father to them and their love for him was deep and enduring. They regarded him a saint and certainly the work he wrought proved his zeal.

Death came to the venerable priest in the forty-first year of his service at St. Mary's, January 18, 1907. The Rev. Thomas J. Conway was appointed his successor, Father Higgins becoming pastor of St. Patrick's, Truxton, in succession to the new pastor of St. Mary's of the Lake.

Father Conway was ordained in Ireland nine years ago and came at once to this diocese. For a while he was assistant priest in Norwich and later in Binghamton. He became pastor of St. Patrick's, Truxton, in October, 1900, and continued in that capacity until his appointment to Skaneateles.

The parish is made up exclusively of families of Irish and Irish descent.

SKANEATELES FALLS

St. Bridget's is an Irish congregation and is attended from Rev. F. J. Purcell and dedicated Sunday, September 20, 1874, by Bishop McNierney of Albany. It cost \$5,000.

St. Bridget's is an Irish congregation and is attended from Skaneateles. It, too, has a flourishing total abstinence society, founded by Father Purcell, who was a veritable apostle of temperance, and like the sister society of St. Mary's of the Lake, has a handsome hall of its own for meetings and recreation of various sorts.

MARCELLUS

THE parish of St. Francis Xavier of this village was organized with about twenty members in 1854. The first religious services leading to the organization of the parish were held in 1853, at the home of the late John McNally, who then resided in the house above Slate Hill, more recently occupied by Thomas Flood. This Mass was celebrated by the Rev. Michael Heas, about ten persons being present, of whom one only survives, John Kirwin, now 86 years old.

Marcellus was then a mission field, connected with the Albany Diocese, and Father Heas came here from Syracuse, holding services under the direction of the Bishop of Albany. From this time the congregation began to grow in numbers and strength.

On the site of the present church was an old tavern, one of the earlier buildings of the place, and the young congregation soon began to hold services in the second story of this building, finally purchasing the lot in 1854, the Rev. William McCallion being the pastor at that time. The congregation continued to meet in this building for some thirteen or fourteen years, steps being taken during this pastorate which later resulted in the erection of the present church. The burial ground was purchased of the late George Gallup in 1862, by Father McCallion. Father Butler, O. M. C., succeeded Father McCallion, being followed shortly by Rev. F. J. Purcell, at that time and for many years after pastor of the Skaneateles church, which was then still in the same charge with Marcellus. Neither he nor his predecessors were residents of Marcellus. It was in Father Purcell's time that the present commodious church was built, the first subscription being taken in 1867, and the church built in 1868, Patrick Cummings of Syracuse being the contractor. The building of the church required much effort on the part of the small congregation and there was for some years an incumbrance, at first \$5,000, which heavily burdened the congregation.

Rev. J. J. Hayden, the first resident pastor, was appointed February 4, 1873, following the Rev. Father Purcell. He came

from St. Mary's Church, Syracuse, where he had been for two years acting pastor in the absence of the regular pastor. The present parsonage property was purchased of Alexander Mather, in April, 1873. The Rev. B. J. McDonough was the next pastor, coming here from Camillus, October 21, 1874. Under these two pastorates the church debt was reduced to \$4,000.

The Rev. Michael P. Renehan succeeded Father McDonough, September 21, 1878, coming from Marathon. He was born in Cullyhanna, Ireland, July 12, 1837, and took high rank at All Hallows College. His pastorate in Marcellus extended over only a little more than a year, his death occurring November 17, 1879, in Baltimore, Md., in a hospital. The remains were brought here, the funeral service being held in the church on Friday, November 21, 1879, the burial being in St. Francis Xavier's Cemetery. The high esteem in which he was held is evidenced by the notable gathering in attendance upon the High Mass, which was sung by his brother, the Rev. James J. Renehan, and Fathers Caraher and Purcell, deacon and sub-deacon, the Rt. Rev. Bishop McNeirny of Albany, with his Vicar-General, the Very Rev. Father Ludden, now the Right Reverend Bishop of Syracuse, with a large concourse of clergy being present. An able sermon was preached by Father Hogan, of Trenton, N. J., a life-long friend of the deceased.

On the day of Rev. Michael P. Renehan's funeral, the appointment was made by the Bishop of Albany of his brother, the Rev. James J. Renehan, who has now served this church since November 24, 1879. During his pastorate the remainder of the debt on the church, \$2,000, has been paid and the church three times repaired at a cost of \$2,500, also the debt of \$2,100 on the house has been reduced to \$1,000.

A young and flourishing congregation, numbering about 750, mostly of Irish parentage, has grown up during Father Renehan's pastorate, and the church is, at present, in a most flourishing condition, financially, socially and spiritually.

BALDWINSVILLE

LITTLE is known of the history of Catholicity in Baldwinsville previous to the year 1847. That there were Catholics here, in the early part of the century, is certain; but we have no record of their names or their number. The few who were here were obliged to go to Syracuse to attend Mass, as there was not even a mission station, until the Rev. Joseph Guerdet came in 1848. He said his first Mass in the house of the late Mrs. Catherine McCabe, corner of Water and Syracuse streets. Twenty souls were present. He continued his visits every three or four weeks for about two years, when he was succeeded by the Rev. Father Hackett of Salina. At the close of his first service, Father Guerdet addressed his little flock, expressing his joy that it had been his privilege to offer the holy sacrifice of the Mass for the first time in their village. He told them how happy he would be if he could establish a parish in their midst. The second time he came he found their number much increased and rented a building at the corner of Water and Canton streets (then known as the band room), which was fitted up by willing hands for the accommodation of the little congregation who assembled from near and far.

As his flock increased Father Hackett often came on week days to officiate at great inconvenience to himself and to his congregation at home, who needed his constant services. Father Mullady, who was then residing with Father Hackett, also came here for a short time. He was succeeded by the Rev. William McCallion, afterwards pastor of Camillus and the neighboring missions. Father McCallion secured the ground where the present church stands. After a short time, on account of increasing duties at home, he was obliged to discontinue his visits to Baldwinsville.

The saintly Father Smith of Fulton was appointed his successor by the late Cardinal McCloskey, then Bishop of Albany. He came here every month to say Mass. Seeing the necessity of a church, he began on the site already secured the erection of St. Mary's Church—the congregation digging the foundation, drawing the stone, and doing everything to help on the good work.

After the dedication of the church by Bishop McCloskey, the Rev. P. F. Smith was appointed the first resident pastor March 1, 1867.

Finding no parochial house, Father Smith commenced the erection of the present parsonage and in a short time had it completed. The Pendergast family furnished the lumber, which was cut down and drawn by the congregation. Father Smith remained pastor until June 20, 1869, when he was succeeded by Rev. P. B. McNulty, who remained until December, 1871.

Rev. D. J. O'Keefe, the next pastor, came here December 17, 1871, and remained until May, 1873, when he was obliged to retire on account of failing health. He went to St. Joseph's Hospital, Syracuse, where he died a holy death a few weeks after. His remains were taken to Troy, where they rest with those of his family. After the death of Father O'Keefe came Rev. J. S. M. Lynch, now Monsignor Lynch, pastor of St. John's Church, Utica. Father Lynch by his zeal and eloquence infused new life into the people who were grieved much when they heard that he had been appointed director and professor in St. Joseph's Provincial Seminary, Troy, N. Y., April, 1875. Next came Father Francis,—a name familiar to nearly all the congregation. He remained until called to his reward in 1880. He is buried amongst his people in St. Mary's Cemetery. His grave is ornamented by a beautiful monument, erected by the A. O. H., to his memory and to that of the late Father Bayard. During the last few months of his life, he was assisted by the Rev. Francis I. Hainault, now the esteemed pastor of St. Patrick's Church, Ta-berg.

After the death of Father Francis, Rev. Edward Bayard became pastor, and remained until the spring of 1882, when, owing to ill health, he was obliged to give up work. He went South in the hope that a milder climate might prove beneficial. A few days after his arrival he was taken suddenly ill and was tenderly cared for by the family with whom he was stopping. One day two Sisters of Charity, hearing that a priest was sick amongst strangers, called to see him. One of the Sisters recognized in the sick man her own dear brother. Father Bayard died in Tampa, where beneath the shade of an orange tree he sleeps the long last sleep, gratefully remembered by his congregation as an earnest, courteous and kind-hearted priest.

The next pastor was the Rev. James A. Kelley, who remained until March 1, 1886, when he was transferred to St. Patrick's Church, Oneida. Father Kelly, during his pastorate, enlarged and beautified St. Mary's Church.

The Rev. Patrick H. Beecham came to the parish March 1, 1886. In a few years he had succeeded in removing the entire church debt. He later purchased an adjoining plot of ground, added to the church, rebuilt and beautified the church, erecting an altar and stations in keeping with the improved interior, and installing a suitable organ. He also enlarged the parochial residence.

Father Beecham was a nephew of the Rev. William Beecham, who was for forty years the pastor of St. Peter's Church, Rome, this diocese. Born in Ireland, he went to Rome in 1868 at the solicitation of his venerable uncle and entered St. Joseph's Seminary, Troy, in the fall of the same year. He labored in St. Mary's parish earnestly and successfully for a period of nearly twenty years and when death came on February 7, 1905, he was mourned by his flock as a father is mourned by the members of a devoted family.

The Rev. John A. McGraw, now pastor of St. Mary's, received his appointment on his return to the diocese after a residence of two years in the Eternal City, where after special courses in the College Appolonari he received the degrees, doctor of canon law and doctor of sacred theology. Doctor McGraw is a Geddes boy, the eldest son of Mr. and Mrs. Philip McGraw. The Rev. James P. McGraw, S. T. L., Chancellor of the diocese, is a brother. Father McGraw made his theological studies at St. Joseph's Seminary, Troy, and was ordained priest in 1896. He served at St. John the Evangelist Church, Syracuse, as assistant priest from the date of his ordination until his departure for Rome.

The parish now numbers more than a thousand souls and continues to grow in numbers and influence. The nucleus of a parochial school fund was left by Father Beecham, who, by will, provided that the sum of \$5,000 be set aside for that purpose.

St. Stephen's parish, Phoenix, was attended by the pastor of Baldwinsville from 1851 until 1907, when it was given in charge of the pastor of the Church of the Immaculate Conception, Fulton.

TULLY

THE present parish of St. Leo's embraces the former stations of Preble, Apulia and Tully, and includes the town of Preble and a part of the towns of Fabius and Tully. The first Catholics to live in Preble were Edward Dobbins, who came here about 1844, and the Kellys, Fitzpatrick's, Daleys, Longs, McCormicks, Fannings and Ryans, who came about 1850.

It is probable that Mass was celebrated for the first time in Preble village by Rev. Bernard McCabe on January 1, 1853, in the house then occupied by Edward Kelly, and located on the present site of the Grange Hall. Thomas Long, the grandfather of James and Richard Long, now of St. Leo's parish, who resided at this time in Tully village, took a sleighload including his wife, his son Thomas and Miss Ellen Buckley, the present Mrs. Matthew Hennessy, from Tully that they might assist at this Mass. Father McCabe celebrated Mass again at Edward Kelly's home in the spring of 1854, which Mass was attended among others by Mrs. Donivan and Ellen Buckley, who had walked together on the uncompleted Lackawanna railroad from Tully. The server of this Mass was Michael Bogan.

On January 1, 1855, Rev. William McCallion, the nephew of Father McCabe, who was then pastor of Camillus, celebrated Mass at Edward Kelly's, where the first Mass was said, having spent the previous night at the home of John Long, the father of the present Lawrence and John Long of this parish, who lived one and one-half miles northwest of Preble village. Mass was also said in the early fifties at the home of Daniel Long in the western part of Preble village; at the home of Peter McCormick, one and one-half miles north of Preble village; and in the house then occupied by Timothy Fitzpatrick and which was situated but a few rods from where the Lackawanna station now stands. This last named house, which is now owned and occupied by John Dwyer, continued to be used for holding stations until about 1892. For about two or three years following Mass was celebrated at the home of Michael McCallen in the eastern part of

Preble village. From this time until about 1901 it was again said at John Dwyer's. In December, 1868, Rev. Bartholomew McLoughlin celebrated Mass at Patrick Daly's home on Preble Hill, and afterward went to the present home of Matthew Hennessy, where he baptized Nellie, daughter of Matthew Hennessy on the following day. Mass was celebrated at William Carver's on Preble Hill about 1875, and perhaps at other places, as convenience was the regulator as to when and where Mass was to be said. In these early days the people of Preble and vicinity also attended Mass in Wheeler Hall in Homer and in Groton.

For about two years, during the earlier part of Father Doody's pastorate in Tully, he celebrated Mass in Preble every sixth Sunday. As a rule Mass was said on a week day, as the priests had regular charges which demanded their attention on Sundays. Prior to 1864 Preble was not claimed or attended by any particular priest.

As we learn from the baptismal records, Rev. Patrick Brady came to Cortland in January, 1862, and Rev. James McDermott came there in May, 1864, and perhaps they came to Preble. From this time until July, 1891, Preble was attended successively or simultaneously from Cortland by the Revs. Edward Coleman, Bartholomew McLoughlin, Thomas McLoughlin and John J. McLoughlin.

The first children of whom we know, to be baptized in Preble, were John Kelly, Mary Ryan and Mary Kelly. The first Catholics to be married in Preble, or at least while making this place their home, were Edward Kelly to Hanora Long; Edward Ryan to Johanna Long; and Daniel Long to Elizabeth Baty; which nuptials took place in 1851 or 1852. John Long and Mary Connors, the father and mother of Lawrence and John Long, now of St. Leo's parish, were married October 29, 1854. The first Catholic to die in the town of Preble was Edward Dobbins, the grandfather of Mrs. Patrick McCormick, now of Tully. His death occurred about 1845, and he was buried in Syracuse.

The first Catholics to live in Apulia of which we have any record, were the families of John Ryan, Perry Grace, John Lahon, the Hickeyes and the Boyles. These people came here about 1852. The first of these early settlers to be claimed by death was John Ryan, the father of Mrs. Mary Hennessy, now of

Tully, who departed this life on November 27, 1855. His funeral was held in Syracuse and interment was made there in St. Mary's Cemetery.

In order that they might assist at the holy sacrifice of the Mass and also comply with their other religious obligations, these good people were accustomed to go to Syracuse, often walking the entire distance while fasting. When seriously ill they were visited and the sacraments administered to them by Rev. Father Heas of Syracuse or Revs. Roach, McCabe, McCallion, Cahill, Roney, Brady or Corney.

The Catholic families that came to Apulia in the early sixties were those of Michael Tobin, Patrick Kelly, Bernard O'Donnell and Edward Kearney. Matthew Hennessy moved from Tully to his present home in 1866. From the time that Cortland became the home of a resident pastor in 1864 until 1887, the spiritual wants of the people were attended from that place.

While Mass may have been celebrated in the vicinity of Apulia at an earlier date, the first of which we have any knowledge, was said at the present home of Matthew Hennessy, an uncle of Father Hennessy, now of Syracuse, by Rev. Bartholomew McLoghlin, in March, 1871, on which occasion he also baptized Maurice Hennessy. There were only a few people present at this Mass, as the priest came unexpectedly. Ambrose Winters, the uncle of John and William Winters, now of Tully, served this Mass. The first Mass at Apulia Station was celebrated by Rev. Michael O'Reilly of Pompey Hill in the spring of 1887 at the home of Michael Dwyer, there being about forty-five persons present. Father Michael, or Myles O'Reilly, as he was generally known, continued to hold stations at this house about four times a year until the summer of 1891, being assisted from January 19, 1888, by the Rev. John V. Simmons.

The Catholic families living in the village and vicinity at this time were those of Michael Dwyre, T. H. Finnell, William Holleran, Matthew Hennessy, William Kelly, John H. Gorman, Martin Finn and Thomas Gorman. The first couple to be married from Apulia were Michael Dwyer and Catherine Cull, the parents of Mrs. L. Nugent, the present organist of St. Leo's Church. The ceremony took place in Syracuse in 1862.

The first Catholic resident of Tully was Mrs. Patrick Donivan,

who came here about 1848. Some time afterward she was joined by her husband from Canada and they began housekeeping in a home purchased from H. T. King. Other Catholic families, coming shortly after the Donivans, were those of Thomas Long, Daniel Ryan, John Lahon, Timothy and Peter Fitzpatrick, Philip Mitten, William Conway, Timothy Gantley, Timothy Meara, and Patrick Caton, and during the next ten years came the Ryans, Sheas, Norris, O'Herins and Welchs.

Though it may seem somewhat strange, we can find no account of Mass having been celebrated in the vicinity of Tully prior to the summer of 1865, when Rev. Edward Coleman officiated at the home of John Lahon, near Green Lake. Father Coleman also celebrated Mass shortly afterwards at the home of John Norris, who then lived but a few rods northeast of the present St. Leo's Cemetery. Father Coleman was the first resident pastor of Cortland and held this charge from 1864 until the fall of 1867, when he was succeeded by the Rev. Bartholomew McLoughlin.

Shortly after accepting the pastorate of Cortland, Father McLoughlin began holding stations in Tully about twice a year, which he continued until the time of his death, which occurred on November 21, 1888. The stations were generally held at the home of Mrs. Patrick Donovan. This house, though moved, is still standing in the southern part of the village and was recently sold by Hugh Graham to George Dennis, who now occupies it. Father Bartholomew said Mass in August, 1878, at the home of Joseph Winters, father of John and William Winters, who then resided at the east end of Onondaga street. He also said Mass under a tree at Mrs. Donovan's. From 1877 to 1884, Father Bartholomew was assisted by his nephew, the Rev. Thomas McLoughlin, now of Whitehall, N. Y., who also said Mass at Mrs. Donovan's. From 1884 he was assisted by another nephew, the Rev. John J. McLoughlin, who, becoming pastor of Cortland after the death of his uncle, continued to hold stations at Mrs. Donovan's and a few times at Mrs. Mary Hennessy's on East Main street, until the advent of the first resident pastor. In the winter of 1868, Rev. Father Carroll, being detained for a few days by a severe storm, said Mass in the house of Thomas Long, which was located where the present Empire Hotel stands in Tully village. When Father Bartholomew McLoughlin began coming to Tully there were about

twenty-five families and about twenty-five unmarried people who lived within a radius of five or six miles and attended the various stations held here.

On June 28, 1891, Rev. Daniel Doody was appointed by Bishop Ludden as first resident pastor of Tully, with Otisco as an out-mission and with Preble and Apulia as stations. Father Doody arrived in Tully on July 9, 1891, and said his first Mass there in the hall of the Disciple Church on the following Sunday, July 12. Among those present were the families of Michael Mara, John Lahon, Hugh Graham, Mrs. Mary Hennessy, Matthew Hennessy, Michael Dwyre, John W. Gorman, Thomas Gorman, William Kelly, Patrick McCormick, James Lillis, David Sheehan, Joseph Winters, Maurice Hennessy, Michael Welch, John Shea, Timothy Shea, Charles Curtin, Sr., Patrick Cahill, T. H. Fennell, Martin Finn, Timothy Finlan, A. Devereaux, William Carver, Mr. Sheedy, Mrs. Mary Long, John Long, Patrick Donovan, Martin Long, Mathew Tracey, Patrick Doody and a number of people from Tully Lake Park, among them being the O'Briens and the Tituses. Miss Julia Allen, who is now following the musical profession in Dresden, Germany, presided at the organ. Daniel and William O'Brien served the Mass. Services were held regularly in the Disciple Hall for about two months, after which time they were held in Earle Hall until the completion of the new church.

St. Leo's Church was incorporated and recorded in the County Clerk's office in Syracuse on May 17, 1892, the first lay trustees being Michael Meara and John Lahon. During the same month the present site of the church and house was purchased from Martin Vail, for the sum of \$600. The judicious efforts of Father Doody, assisted by a willing and generous people, soon made possible the present church. The basement was built by Patrick Lane of Syracuse during the latter part of 1892 and the superstructure was erected during the early part of 1893, the carpenter work being done by Joseph McCormick of Pompey. The cost of the church, including the furnishings, was about \$4,000, one-half of which had been paid by the time the building was completed.

The first Mass in St. Leo's Church was celebrated by Father Doody on Palm Sunday, March 26, 1893. The church was dedicated on Tuesday, July 25, 1893, by Rt. Rev. P. A. Ludden, D. D.

The celebrant of the Mass on this occasion was the Rev. F. J. Quinn of East Syracuse, with Rev. P. Donohoe of Syracuse as deacon and Rev. John V. Simmons of Pompey as sub-deacon, and Rev. James A. Kelley of Oneida as master of ceremonies. The altar boys were Adrian Meara and William Sheehan of Tully, and Daniel and William O'Brien of Syracuse. Rev. J. J. McLoughlin of Cortland preached the dedication sermon.

The first child born of Catholic parents in Tully, concerning whom we know, was Thomas, Jr., son of Thomas Long, Sr., in March, 1853, he being taken to Pompey for baptism. In 1856, Ellen, daughter of the present John Shea of Tully, was born near the present Solvay gate-house and was baptized in St. Mary's Church, Syracuse, by Father Heas. The first child baptized by Father Doody in Tully and the only one in the Disciple Hall, was Mary, daughter of Martin Long, on August 30, 1891. The first person baptized in St. Leo's Church was Francis, son of John Cashell. The first person married from this vicinity was John Shea in the year 1855, at Camillus, by Rev. William McCallion. The first marriage to be celebrated in St. Leo's Church was that of William Collins to Mary Gorman on October 2, 1894.

Confirmation was administered for the first time in St. Leo's Church on October 24, 1893, by Bishop Ludden, to a joint class from this parish and the out-mission, numbering 145. On June 29, 1898, Rt. Rev. Bishop Ludden administered confirmation in St. Patrick's Church, Otisco, to a class of 114, which was made up in part of the children from this parish; and again in St. Leo's Church on October 4, 1904, to a like joint class of 87.

After a very successful pastorate of over four years, Father Doody was succeeded on October 20, 1895, by Rev. John F. McLoughlin. Assuming his first pastorate, Father McLoughlin worked zealously among his people and added to the beauty and extent of the property by frescoping the church, by erecting and paying for a new rectory at a cost of \$2,000, by laying cement walks and by reducing the church debt \$600.

In 1898 two and one half acres of land lying one and one-half miles south of Tully village were purchased from Martin Vail for a cemetery at a cost of \$300, which amount was paid in a short time. The first bodies to be interred in St. Leo's Cemetery were those of Mrs. Mary McCormick, mother of the late Patrick

McCormick, and of Timothy Finlan, son of Timothy Finlan, Sr. These bodies had been temporarily buried in the Tully Cemetery. The first Catholic who died in Tully was Miss Mary Fitzpatrick, daughter of Timothy Fitzpatrick, then of Preble, about the year 1855. Her funeral was held in Syracuse from old St. Mary's Church and she was buried in St. Mary's Cemetery. The first funeral in St. Leo's Church was that of Miss Mary Hennessy, daughter of Mrs. Mary Hennessy, which was held on April 10, 1893. Before the purchase of St. Leo's Cemetery was made the Catholics interred their dead in Syracuse and later in Cortland, Truxton and Otisco.

The present pastor, Rev. John V. Byrne, took charge June 1, 1901. Father Byrne was born in the town of Pompey on September 15, 1867, of Lawrence and Jane Byrne. In the following spring the family moved to the town of Onondaga, where Mr. Byrne had purchased a farm lying two miles east of Onondaga Valley. Here Father Byrne spent his boyhood days, his early education being received at the district school. During the school year of 1881 and 1882 he studied at the Onondaga Academy in Onondaga Valley. The following year he entered Niagara University, where he made his entire collegiate and seminary courses, receiving the degree of Master of Arts and later being ordained to the holy priesthood on May 19, 1894. This same month he received a temporary appointment as assistant at St. Patrick's Church, Binghamton. In September of the same year he was sent as an assistant to St. Lucy's Church, Syracuse. During the summer of 1895 he filled a temporary vacancy as assistant at St. John the Evangelist's Church, Syracuse, after which he again returned to St. Lucy's, where he remained until his appointment to St. Leo's Church, Tully, and St. Patrick's Church, Otisco. During Father Byrne's pastorate he has added to the property by the erection of a barn and an icehouse at a cost of about \$800, and by house decorations and improvements costing about \$250, and by cemetery improvements to the extent of \$150. The present trustees are M. Meara and Hugh Graham, the latter having been chosen to fill the vacancy which was created by the resignation of Mr. Lahon in 1898.

Since Tully became the home of a resident pastor Mass has been celebrated here every Sunday when the roads would permit

of a service here and in Otisco or Preble on the same day, and every second Sunday for the few remaining months.

When the first resident pastor came to Tully, there were about twenty-five Catholic families, with no church property. To-day there are about eighty families with a property valued at about \$8,000, with an encumbrance of about \$1,000. The people are nearly all of Irish origin. The present parish is made up largely of the first generation of Irish-Americans, and their young families. Some of them were born here, while others, being attracted by the excellent opportunities given in farming, have come from the near-by towns.

OTISCO

The Catholic mission of Otisco, which place derives its name from a beautiful squaw of the Onondagas, embraces the town of Otisco and a portion of the towns of Tully, Onondaga and Spafford. The placid Otisco Lake, set like a gem between the hills, together with a rolling, fertile soil, makes this section one of the most beautiful and prosperous in the State. Agriculture and grazing are the exclusive industries of the inhabitants.

Though there is a tradition that the Jesuit Fathers encamped on the shores of Otisco Lake many years previous, we have no definite knowledge of the existence of Catholicity in this section prior to 1850. These first Catholics not only found themselves in a strange land, but also far removed from the source of their most cherished comfort, their Church. In order to attend Mass and to fulfill their other religious duties, for the first three years they were obliged to go to Syracuse. John Shea, now of St. Leo's parish, about twice a year, drove the Longs, Flanigans, Tobins and William Donovan with him to Syracuse. It was their custom to go on the eves of Christmas and Easter and remain until after Mass on the following Feasts.

The first Mass of which we have any definite knowledge was said in the summer of 1853 by Rev. Michael Hackett, who lived at this time in Salina and who was the uncle of John Hackett, who recently moved from this parish to the parish of Marcellus. This mass was said in a house which is still standing just north of Lester Judson's store at Otisco Center, which was occupied by

Michael Flanigan and his family. The Catholics who were living in the present limits of St. Patrick's parish at this time were the families of John Leamy, Daniel Leamy, Michael Flannigan, Dennis, James and Robert McAvoy, John Long, Richard Tobin, Peter Cassidy, Nicholas Cotter and Thomas Dwyer. The unmarried men were George Fitzpatrick, John Flannigan, William Flannigan, John Kinney, Timothy and John McCarthy, John, Cornelius and William Tobin, James Kennedy, James Ryan, James Fox, John Shea, William Gantley, John Cummings, Christopher and William Sheridan, James and John Wall, William Donovan and Michael McCarthy. The priest coming unexpectedly, however, there were only sixteen men present at the first Mass. These, as far as we can learn, were: William Donovan, John Long, William, John and Michael Flannigan, Jr., Michael Flannigan, Sr., John Leamy, George Fitzgerald, Robert McAvoy, Richard, Cornelius and William Tobin, Nicholas Cotter, William Gantley, James Kennedy and James Wall. Michael Leamy, now of Tully, was there as a boy of eight years. The next time that Mass was celebrated here there was a better attendance.

Among the Catholics who came here during the following ten years we find the Larkins, Cains, McAuliffes, Kellys, Nolans, Ryans, Keeffes, Sheas, Mearas, Sullivans, Dwyers, Morrisseys, Lanes, Pendergasts, O'Connells, Fitzpatrick's, Sheridans, Robert and Henry Bradley, John Norris, Edward Murphy, John and Garrett Murphy, and still later the Doolans and Mahans.

Father Hackett celebrated Mass only two or three times in Otisco, when he was followed by Father Hennessy, who also said Mass here but two or three times, when he was succeeded by Rev. William McCallion, who had been appointed first pastor of Camillus in December, 1852, and given charge of the outlying missions of Marcellus and Skaneateles, and later of Otisco. Father McCallion continued to hold services in Otisco three or four times a year until July, 1864, when Rev. Joseph Butler, O. M. C., becoming temporary pastor of Camillus, took charge of this mission. During the earlier years of Father McCallion's administration he said Mass at the homes of Michael Flannigan, John Kinney, Nicholas Cotter, James Kennedy or John Flannigan, according to convenience or circumstances. From about 1856 to 1860 Mass was said only at the home of John Flannigan. In

1860 Father McCallion purchased this house, with the barn and accompanying land, for about \$500. The house remained unchanged, however, until 1866, when some of the partitions were removed. In this condition it continued to be used for church purposes until after the erection of the first church, when it was taken down. John Flannigan continued to live in this house until 1865, from which time until 1872 it was occupied by Michael Keeffe. The newly acquired property was also intended for a cemetery, and in the spring of 1863 the body of Mrs. Nicholas Cotter was interred here and shortly after the body of Mrs. Christopher Sheridan. Later, however, these bodies were removed to St. Mary's Cemetery in Syracuse.

The first Mass and those said during the earlier years were served by Nicholas Cotter, he being perhaps the best educated among the earlier settlers. Michael Ryan came to Otisco with his family in 1857, and from that time until the fall of 1865 served the various Masses said here. From 1865 until 1872 Mass was generally served by Michael Keeffe. From this time until recently, when there were no altar boys present, Michael Ryan was always ready to wait on the priest with the same alacrity and willingness as in the earlier days.

Father Butler remained in charge of Otisco for only ten months, during which time he said Mass here but once. He was succeeded in 1865 by Rev. F. J. Purcell of Skaneateles. In the spring of 1871 Father Purcell decided that the time had arrived when his little charge, which was steadily increasing, should have a more fitting place for worship. Though the building of a church in those days seemed a mammoth undertaking, priests and people were prepared to enter upon the task with hope and vigor. After having considered the matter, and having decided upon immediate action, Rev. Eugene Carroll, who during this year was assisting Father Purcell, said that he would give a Bible to the man who would bring the first stick of timber for the new church. So anxious were all to promote the good work, and so eager were many to secure the distinction and the reward, that, on the same day some timbers were delivered, while those who arrived on the following morning were disappointed to find that the honor and the prize had already been carried off. The Bible, which bears the autograph of Father Carroll, was won by Edward Kelly of

Otisco, in whose possession it is at present and by whom it is highly prized.

The erection of the church began about June 1, 1871, on the lot purchased by Father McCallion and a little to the southwest of the house so long in use for church purposes. This site is about one-fourth of a mile north of the present church, and about ten or twelve rods west of where Mr. E. Bordell's house now stands. The contract for the building of this church was taken by Patrick Cummings of Syracuse for a consideration of about \$5,000. To meet at least a part of this obligation a subscription was taken up, to which the following persons gave \$100 each: Edward Foley, Patrick Reilly, Thomas Larkin, Michael Lucid, Edward Larkin, Martin Meara, Edward Murphy and James Kennedy. Being completed, the church was dedicated under the title and patronage of St. Patrick, on February 22, 1872, by Rev. James E. Duffy, Bishop McNeirny being unable to be present. Father Duffy also said the Mass and preached on this occasion. George Hart of Syracuse, coming with Father Duffy, served this Mass. Father Duffy is now pastor of Greenbush, in the Diocese of Albany.

The first children to be born in Otisco were Daniel Flannigan, James Leamy, John Long, John Tobin and John Kennedy. They were baptized in Syracuse. It is very probable that baptism was administered for the first time in Otisco in 1857, when Father McCallion baptized Thomas Morrissey, Michael, son of John Flannigan, Maggie Nolan and Michael, son of Michael Flannigan, Sr. William Davern was the first person to be baptized in the first church, and William E. Cain and Matthew Tracey, Jr., were the first to be baptized in the present church.

A goodly number of the first Catholics who came to Otisco were already married in Ireland. Those who were married from here, during the first five years, were obliged to go to Syracuse or Camillus. The first marriage ceremony to be performed in Otisco was in March, 1856, by Father McCallion, the contracting parties being John Kinney and Mary Delaney. On the same day Father McCallion married John Flannigan to Alice Power. The first marriage which took place in the first church was that of Michael Leamy to Mary Long on April 20, 1873. The first couple to be married in the present church were William Harrigan and Anna

Ryan, on September 11, 1889. From July 9, 1891, to January 1, 1906, there have been seventy-five marriages in this mission and St. Leo's parish.

The first trustees were George Fitzgerald and Michael Meara and the present ones are John Murphy and William C. Long. Others who held this position were Patrick Kiley, John Burke and Michael Leamy.

The first opportunity that was given to the Catholics in Otisco to be confirmed was on November 7, 1866, when Bishop Conroy of Albany administered this sacrament to a class of over five hundred in the village of Jordan. Confirmation was administered for the first time in Otisco on October 20, 1875, by Right Rev. Francis McNeirny, D. D., of Albany, to a class of over one hundred, many of them being adults. In the year 1880 Bishop McNeirny confirmed a class of about eighty-five at Marcellus, a part of them being from Otisco. And again on October 24, 1883, he confirmed eighty-five candidates of St. Patrick's mission in their own church at Otisco. Since Otisco became attached to Tully as an out-mission, confirmation has been administered by Rt. Rev. P. A. Ludden, D. D., on three different occasions to classes made up of candidates from both churches.

In 1873 Rev. F. J. Purcell was succeeded by Rev. Father Hayden, who, being made pastor of Marcellus, was given Otisco as an out-mission. During Father Hayden's administration three acres of land lying one-half mile north of Otisco Center were purchased for the sum of \$300 from Thomas Park for a cemetery, and blessed July 22, 1873, by Rev. F. J. Purcell, who was assisted by Right Rev. Mgr. Lynch, now of Utica, N. Y., and the pastor, Father Hayden. This land was first bought by Patrick Reilly and Michael Ryan and deeded by them to the church. Prior to this time the Catholics buried their dead in Syracuse, Marcellus and Skaneateles. The first Catholic to be claimed by death in Otisco was Michael Flannigan, father of the present William Flannigan of Otisco, in the year 1856. The funeral was held from Old St. Mary's Church, Syracuse, and he was buried in St. Mary's Cemetery. The first body to be interred in St. Patrick's Cemetery was that of John Reilly, son of Patrick Reilly. The first funeral held from Old St. Patrick's was that of Annie, daughter of Timothy and Annie Gantley, burial being made at

Marcellus. The first to be buried from the New St. Patrick's was Mrs. Michael Cain of Spafford. The number of funerals held from St. Leo's and St. Patrick's since July, 1891, is one hundred and sixty-seven.

In 1874 Rev. Bernard McDonough was given charge of Otisco, which he looked after until September, 1878, when he was succeeded by Rev. Michael P. Renehan, who attended this mission until the time of his death, which occurred on November 17 of the following year. During the last two or three months of Father Michael Renehan's life he was assisted by Rev. Edward Bayard. On November 17, 1879, Rev. James J. Renehan was appointed to succeed his late brother, Michael, and remained in charge about eight years.

On Christmas Day, 1886, after Mass had been celebrated and the congregation had dispersed, the church took fire from an overheated furnace, which was being used for the first time, and the entire structure with all its contents was destroyed. After the fire Mass was said for about a half dozen times in the near-by schoolhouse. Objections then being made against using this place for such a purpose, Mass was hereafter said in Pomeroy Hall until the completion of the new church.

Father James Renehan was relieved of the charge of Otisco in August, 1887, from which time until the early part of 1888 there was no priest in regular attendance. During this time the Rev. P. F. McEvoy, D. D., the present Vicar-General of the Diocese of Syracuse, celebrated Mass here on two different occasions, one of them being New Year's Day, 1888. During the latter part of December, 1887, Thomas McAvoy and Ellen Donovan and Mathew Larkin and Mary Hayes were married in Syracuse.

In the early part of 1888 Rev. Michael O'Reilly, pastor of the Immaculate Conception Church at Pompey Hill, was given—with his other charges—the care of Otisco, the Rev. J. V. Simmons being appointed January 19, 1888, to assist him. One of the first considerations was the building and furnishing of a new church, there being nothing left of the old parish, from a financial standpoint. Even the old site was not considered a desirable one, so a new one was sought. After considerable dickering and delay, during which three or four sites were considered and some adverse spirit manifested, the present site was finally secured

from John Holmes for the equivalent of \$600. Though it was getting late in the season, Father O'Reilly gathered the Catholic men about him and they excavated and hauled stone and laid wall, until before winter had closed in upon them the basement of the New St. Patrick's was completed. The contract for the superstructure was taken by Joseph McCormick of Pompey for about \$6,000 and he began his work in the early spring.

St. Patrick's Church Society was incorporated in Syracuse on March 20, 1888, a record of which was made at the County Clerk's office on April 12, 1888.

The cornerstone was laid on April 25, 1889, being blessed by the pastor, Rev. Michael O'Reilly. The sermon was preached on this occasion by Rev. James O'Reilly, then of Fayetteville, N. Y. Other clergymen present were the Revs. F. J. Purcell of Skaneateles, J. J. McLoughlin of Cortland and J. V. Simmons of Pompey. The church was dedicated on September 19, 1889, by the Right Rev. P. A. Ludden, D. D., being assisted by the Revs. F. J. Purcell of Skaneateles, James McGee and Joseph Tiernan of Syracuse, Martin Hughes of Oswego, J. J. McLoughlin of Cortland, Aloysius Murphy of Rome, M. Joyce of Truxton and Michael O'Reilly and J. V. Simmons of Pompey. Mass was celebrated by Father McLoughlin and the sermon was preached by Father Hughes. The first Mass in this church was celebrated by Father Simmons on June 30, 1889.

Rev. Daniel Doody, being appointed resident pastor of Tully on June 28, 1891, was given Otisco as an out-mission. After a very successful pastorate Father Doody was succeeded in October, 1895, by Rev. John F. McLoughlin. The only Mass of which we have knowledge that was said in a private house after the erection of the first church, was celebrated by Father McLoughlin on October 1, 1898, in the house of Mrs. Ellen Pendergast on the Otisco side of the town of Spafford and situated about due west of St. Patrick's Church. Father McLoughlin had lectured the two previous evenings at Spafford Corners, and, having secured a priest to say Mass in Tully, he went to Mrs. Pendergast's, where he celebrated Mass and gave first Communion to a class of about eleven. Father John, as he was generally known, after laboring effectually in this territory, was succeeded by Rev. J. V. Byrne, June 1, 1901, who is now in charge.

The present congregation numbers about five hundred souls and is made up in great part of the families of the sons and daughters of those who first planted the seeds of Catholicity in this community. But few of the earliest settlers remain, while many who came later from Ireland have already passed away. The first generation of Irish-Americans are, as a rule, following in the footsteps of their fathers and mothers and perpetuating their names while they adhere to their faith. From a financial standpoint the present men in a great measure are beginning where their fathers left off. With few exceptions, where the father is dead, one of the sons has succeeded to the possession of the old homestead, while other sons, who have married, have purchased other farms and homes.

EAST SYRACUSE

ST. MATTHEW'S congregation was formed June 15, 1880, when Rt. Rev. Francis McNeirny, Bishop of Albany, appointed as pastor Rev. Michael Clune, the present pastor of St. John the Evangelist's, Syracuse. Previously, the Catholics of the village were attended from St. John's, Syracuse, the pastor, the Rev. Joseph Guerdet, celebrating Mass occasionally in Upton's Hall, Manlius street.

Father Clune continued to say Mass in the same hall until the last Sunday in October, 1880, when the present church was dedicated and solemn pontifical Mass celebrated therein for the first time by the late Bishop McNeirny, assisted by the neighboring clergy. The Rev. John L. Reilly, the present beloved pastor of St. John's, Schenectady, preached the sermon.

The congregation increased rapidly. Thirty families at its establishment, Father Clune could number one hundred and twenty-five families at the dedication of the church. For eleven years Father Clune faithfully served this growing congregation, when, in June, 1891, he was assigned by Bishop Ludden to the rectorate of St. John's Cathedral, Syracuse.

The late Rev. J. J. McGuinness succeeded as pastor of St. Matthew's, remaining in charge until the Rev. F. J. Quinn was appointed by Bishop Ludden, the third pastor of St. Matthew's, January 9, 1893. Father Quinn, with all the zeal for which he was known as the faithful assistant to the late Rev. Dr. O'Hara of St. Mary's, Syracuse, went to work directly to advance the spiritual and temporal interests of St. Matthew's congregation. The youth received especial consideration from his pastoral care; societies were formed for the young and the old, thus to encourage the frequent reception of the sacraments so indispensable. Father Quinn was appointed first pastor of the new St. Anthony of Padua Church, Syracuse, and preached his farewell sermon on the last Sunday in May, 1901.

The Rev. John F. McLoughlin succeeded to the pastorate and served until June 1, 1907, when he was transferred to Bingham-

ton to organize the new parish of St. John the Evangelist, that city. The parish had grown and prospered while under Father McLoughlin's care and his people listened with regret to his parting words.

The Rev. Dennis J. Moore, present pastor of St. Matthew's, came to the parish in June, 1907. Father Moore was born in La Fayette, this diocese, and received his preliminary education in the district schools and in St. John's Catholic Academy, Syracuse, then conducted by the Christian Brothers. His theological studies were made in St. Joseph's Seminary, Troy. He was ordained May 19, 1894, and was immediately assigned as assistant priest to St. Agnes' parish, Utica, where he labored for thirteen years, or until the time of appointment to St. Matthew's, his first pastorate.

The condition of St. Matthew's congregation at the present time is prosperous. The Catholic population of the village is gradually increasing and numbers now more than a thousand souls. They are mostly of Irish parentage, but nearly two hundred and fifty souls are of German descent.

A comfortable rectory and literary hall adorn the church grounds. The parish is without debt of any sort and has a building fund of several thousand dollars in bank.

LIVERPOOL

THE village of Liverpool is attended from St. John the Baptist parish, Syracuse. In the summer of 1888 efforts were made by Father Mullany to ascertain the exact number of Catholics scattered over this part of Onondaga County lying so near the historic Jesuit Well. A station was appointed, and once a month a priest would come and offer up the Holy Sacrifice. Mass was celebrated in the old Globe Hotel Hall, and thither came Catholics from the village and the outlying districts and as time rolled on their numbers increased and their earnest wish to have a church of their own grew more evident every day.

In the summer of 1889 operations were begun. The present site was purchased and articles of incorporation were submitted to the Rt. Rev. P. A. Ludden, D. D., Bishop of Syracuse. Meeting his approbation, the pastor and people set about building their temple in honor of St. Joseph. Within a short time the cornerstone was laid, and on October 30 of the following year the edifice was dedicated by the Rt. Rev. Bishop. The sermons on these occasions were preached respectively by the late Rt. Rev. Mgr. J. J. Kennedy, V. G., of St. Lucy's, Syracuse, and the Rt. Rev. Mgr. J. S. M. Lynch, D. D., M. R., of St. John's, Utica.

The following were among the first contributors towards the erection of the church: Thomas P. Murray, John Carliss, William Doyle, Mrs. Charles Ryan, Mrs. Martin Ryan, Joseph Kennedy, Fred Walters, Mrs. Mary Chambers, John F. Davin, Patrick Ryan, Edward Clark, P. L. Ford, Hugh Gaffney, Felix Bergdorf, Frank Showers, Mary and Maggie Davin, Patrick Meade, Philip Sibert, Thomas Hand, George Smith, Edward Lynch, Mrs. Thomas Timmons, James Furlong, John O'Brien, John O'Brien, Sr., John Mahoney, Michael Maddigan, Thomas Shaughnessy, Sr., Thomas Shaughnessy, Jr., Thomas A. Dunn, Edward Whalen, James Murray, Michael Gaffney, Nellie Ryan, John McDonald, Nellie Doyle. Generous non-Catholics have given much assistance. The church property is valued at \$1,200 and is entirely free of debt.

CICERO

DURING the year 1888 the idea was conceived of building a Catholic church in Cicero. The present pastor, the Rev. John F. Mullany, took steps to ascertain the exact number of Catholics scattered over this extensive part of Onondaga County and lying near the historic Lake Oneida. It was agreed that a priest from St. John the Baptist Church, Syracuse, would offer up the Holy Sacrifice once a month. The first Mass thus celebrated took place in the house of Mrs. A. Lawton, then at Joseph Hepp's, later at the house of Frank Piquet, a well-known Catholic resident of the little village. On the latter's removal to Syracuse, Mass was continued in the house of Joseph Hepp. Thither came the Catholics, and as time rolled on their numbers increased and their earnest wish to have a little church for themselves grew more evident every day.

The present site was purchased in the summer of 1889 and articles of incorporation were submitted to the Rt. Rev. P. A. Ludden, D. D., Bishop of Syracuse. With his approbation, the pastor and people set about the erection of a suitable edifice. Within a short time the cornerstone was laid and in the month of July the little church was dedicated by the Rt. Rev. Bishop. The sermon on the former occasion was preached by the Rev. Michael Clune of St. John the Evangelist's, Syracuse, and the dedicatory sermon by the late Rev. Thomas Cullen of St. John's, Utica.

In their earnest efforts thus far, the Catholics of Cicero owe much gratitude to friends within and without the Fold who aided them very materially in the construction of their beautiful little Church of the Sacred Heart. The following were among the charter members: John Dorshug, Timothy Murphy, Joseph Hepp, Peter Lawton, William Herbrandt and son, Louis Horner, Frederick Schewkart, Joseph Goss, Mrs. Anna Lavender, Dennis O'Shea, James Webster, Albert Horner, Thomas Horner, Augusta Horner, Michael O'Brien, Martin Baker, James McCabe, Joseph Gross, Richard Ryan, Martin Stier, J. P. Dugan, Troy, N. Y., Mrs. Blynn.

The church property is valued at \$1,000 and is out of debt.

OSWEGO COUNTY

OSWEGO

ANCIENT CITY ON LAKE ONTARIO VISITED IN TURN BY THE
INTREPID CHAMPLAIN, PERE LE MOYNE AND COMPANIONS,
BY FRONTENAC AND HIS FORCES, AND BY MONTCALM,
WITH THE IRISH BRIGADE OF FONTENOY FAME

ST. PAUL'S CHURCH

THE history of St. Paul's church of Oswego, the oldest and parent Catholic church of the city, would be incomplete were no reference made to events occurring in this place and vicinity, during its earlier years, after it was first discovered by the white man, since these events tended more or less to promote the knowledge and the spread of the Christian religion. Samuel Champlain, a French gentleman of exalted character, of great intrepidity and filled with a burning desire for the conversion of the savages of North America, set out on a tour of discovery in 1615 from Quebec, where he was Governor, and, proceeding up the St. Lawrence and thence up the Ottawa, he reached the northeastern shores of Georgian Bay. Having overcome the many and great difficulties of this long journey, having learned much of the territory and having made the acquaintance and gained the friendship of every Indian tribe he met, he started on his return, having learned what he thought should be the best method for the guidance of the missionaries in their evangelizing efforts.

Coursing along the Eastern shore of the Georgian Bay, crossing through Lake Simcoe and passing down the Trent, he found himself at length on the broad, blue and beautiful Ontario, the first white man to look upon its glorious expanse. With his 500 companions he crossed to the southeastern shore, hid his canoes in the bushes and walked some twelve miles along the shore until he arrived, no doubt, at the mouth of the Oswego River. He could now form a good idea of the territory and of what should be necessary to ensure the conversion of the Indians. His soul was aglow for the salvation of the savages and the glory of

France. Parkman says of him: "While New England was a solitude, and the settlers of Virginia scarcely dared venture inland beyond the sound of a cannon-shot, Champlain was planting on shores and islands the emblem of his faith. Of the pioneers of the North American forests, his name stands foremost on the list. It was he who struck the deepest and boldest strokes into the heart of their pristine barbarism. At Chantilly, at Fontainebleau and at Paris, in the cabinets of princes and of royalty itself, mingling with the proud vanities of the court; then lost from sight in the depths of Canada, the companion of savages, sharer of their toils, privations and battles, more hardy, patient and bold than they;—such for successive years, were the alternations of this man's life."

Thus it happened that Champlain prepared the way for the first religious services to be held at Oswego, and for the eventual efforts to convert the Iroquois. But as plans had already been made and partially put into execution to evangelize the Hurons, for they seemed the more mild, reasonable and the less bloodthirsty, and as, should their conversion be effected, their example and influence would aid much towards the conversion of the many other tribes throughout the continent, the effort among the Iroquois was put off until a later day. To priests of the Recollect Order the suggestion of these missions was first made. They gladly undertook the task, and during their few years made excellent progress, but the territory was so vast, the missions so far apart and the difficulties so overwhelming that they could not with their comparatively few men make much headway in the work of instruction and conversion as they felt they should. The harvest was great, but the laborers were few. The aid, therefore, of the fathers of the Jesuit order was invoked, and these responded nobly. Never did missionaries of any age or any clime, submit to greater privations, put forth more Herculean efforts or suffer more cruel and horrible martyrdom than did these Jesuits, in order to bring the savages of North America to the knowledge of Christ.

Parkman, again, says: "The Jesuits had borne all that the human frame seems capable of bearing. They had escaped as by miracle from torture and death. Did their zeal flag or their courage fail? A fervor intense and unquenchable urged

them on to more distant and deadly ventures. The beings, so near to mortal sympathy, so human, yet so divine, in whom their faith impersonated and dramatized the great principles of Christian truth—virgins, saints and angels,—hovered over them, and held before their raptured sight crowns of glory and garlands of immortal bliss. They burned to do, to suffer, and to die; and now, from out a living martyrdom, they turned their heroic gaze towards an horizon dark with perils yet more appalling, and saw in hope the day when they should bear the cross into the blood-stained dens of the Iroquois. But in this exaltation and tension of the powers, was there no moment when the recoil of nature claimed a temporary sway? When, an exile from his kind, alone, beneath the desolate rock and the gloomy pine-trees, the priest gazed forth on the pitiless wilderness and the hovels of its dark and ruthless tenants, his thoughts, it may be, flew longingly beyond those wastes of forests and sea that lay between him and the home of his boyhood, or rather, led by a deeper attraction, they revisited the ancient centre of his faith, and he seemed to stand once more in that gorgeous temple, where, shrined in lazuli and gold, rest the hallowed bones of Loyola. Column and arch and dome rise upon his vision, radiant in painted light and trembling with celestial music. Again he kneels before the altar, from whose tablature beams upon him that loveliest of shapes in which the imagination of man has embodied the spirit of Christianity.

“The image overpowers him. A thrill shakes his frame, and he bows in reverential rapture. No longer a memory, no longer a dream, but a visioned presence, distinct and luminous in the forest shades. The Virgin stands before him. Prostrate on the rocky earth, he venerates the benign angel of his ecstatic faith, then turns with rekindled fervors to his stern apostleship.”

Among the Hurons, the missionaries were successful. In nearly every Indian village, bark chapels were erected, the Mass was celebrated daily, instructions were given and the conversions became numerous.

But a black and direful cloud hung over the Hurons. The Five Nations, the Iroquois, occupying the Central portion of New York between Buffalo and Albany and extending north and taking in Oswego and Ogdensburg, were the most powerful, able

and numerous body of Indians, perhaps, to be found. They were treacherous, cruel and blood-thirsty in the extreme. Actuated with a diabolical hatred for every tribe but their own, they never let pass an opportunity to pounce with the ferocity of tigers upon all they could take unaware, and so successful were they in their pursuits of the Hurons that these—Pagans, Christians and the missionaries—were with frightful cruelty and indescribable barbarity, tortured and put to death.

Now that the Hurons, as well as their missionaries, were completely wiped out of existence, the project of attempting the conversion of the Iroquois could be considered. But those who would undertake the work, should be men able to leave all worldly interests behind them, put up with every privation and misery and look forward to the moral certainty of a martyrdom of the most excruciating kind. That martyrdom of the most excruciating kind was certainly before him who would attempt the conversion of the Iroquois was clear from the experience of the Jesuit missionary, Father Jogues.

In 1642, whilst the Huron Missions were still in existence and prospering, Father Jogues started to go to the aid of his brother priests among these Hurons, taking with him from Quebec some three or four Frenchmen and several Christian Indians, in order to carry not only supplies for the journey, but also necessary articles for the several missions. He had not ascended the St. Lawrence farther than the present town of Sorel, when he and his were pounced upon by a prowling band of Iroquois, borne across the St. Lawrence, up the Richelieu and debarked in the dense forest lining the banks of the river. At once the captors, to give the captured a taste of what they should expect, proceeded to tear with their teeth the nails from the priest's hands, as he was the leader of the captives. Reaching at last their Mohawk village, the savages prepared new and fearful tortures for their victims, they were beaten and torn, stripped, stretched naked on the ground, their hands and feet tied to stakes and the children taught to pour red hot ashes and coals over their bodies. Then a Huron woman, a convert, but a prisoner, was ordered to cut off the thumb of Father Jogues' left hand. Bleeding, agonizing, feverish, more dead than alive, the priest uttered no word of complaint, but rather, when he recovered a

little, tried kindly to give aid wherever he could. His gentleness won upon the savages and he was trusted. During the months of his captivity he made several converts and in all baptized seventy. The Dutch at Albany, learning of his captivity and treatment, met him, urged him to escape through their aid, and placed at his disposal the means. He hesitated in view of the conversions he was operating. Finally, being urged, he made for Manhattan and set sail for France. After some months he returned to Canada. As the result Fathers were now about to attempt a mission among the Iroquois, and as Father Jogues already knew the people and their language, he was selected for the work. In view of his experience, he shuddered at the prospect, but resignedly and humbly he accepted, saying: *Ibo et non redibo*, I shall go and shall not return. His words proved prophetic. Arriving amongst the savages, he was received apparently in a friendly manner, but after a time the unrelenting and savage ferocity of the Iroquois asserted itself. Invited into a wigwam, he stooped to enter, when an Indian, hid behind the doorway, split his head with a tomahawk. Thus the pure, gentle and learned Jogues suffered martyrdom for the faith in the year 1646.

The sufferings and death of Father Jogues, then, were lessons for those that would attempt the conversion of the Iroquois. Onondaga was the principal seat of the Iroquois, called the Five Nations, and there were three routes by which to reach Onondaga; one up the Richelieu, through Lake Champlain, Lake George and up the Mohawk; another up the St. Lawrence, west on Lake Ontario to Hungry Bay and from this place, two routes led, the one close to the southern extremity of Lake Oneida and the other crossing Oneida River close to the northern extremity of this same lake. A third route was up the Oswego from Lake Ontario. Our interest on this occasion has to do with this last way, for we wish to determine as nearly as possible the time of the earliest religious services at Oswego.

During the latter part of 1652 and the early part of 1653, the Iroquois in their attacks on Montreal and vicinity were worsted again and again, and, as a consequence, were discouraged; they asked for peace, and missionaries. Peace being agreed upon, Father le Moyne, thoroughly versed in the habits and language

of the Iroquois, was sent. Ascending the St. Lawrence and crossing to Hungry Bay, he made his way through the forest by Lake Oneida to Onondaga. He was received with open arms and every demonstration of respect. Returning to Montreal he gave a glowing account of this reception and the prospects of a mission. Arrangements were at once made for this, and, with another Jesuit Father and three or four French and Indians, bearing supplies in their canoes, he came back to the Onondagas by way of Oswego, stopping at Oswego for several days both to recuperate and to commence a mission among the savages of Onondaga happening to be gathered at the mouth of the river. Oswego to the Indians of the Five Nations was a place of great importance. It was one of their hunting grounds, not only for small game, but large game as well. The elk and the bear could be seen roaming fearlessly along the shore. Besides, it was the trading place for the bartering of their furs with the French, when they did not carry these to Montreal or Quebec. It was the barrier of the Five Nations, and subsequently the market for the enormous fur trade of the entire West and Northwest with the English, Dutch and French buyers. Having their supplies, erecting their tent and engaging the attention of the Indians, the Fathers celebrated the mysteries of their faith. This, then, was the first time, so far as we have any data, for Christian services to be held at Oswego. After a few days the missionaries started up the river for the Onondagas. They were received with much rejoicing. A large number—men, women and children—of Christian prisoners, spared from those captured from the Hurons and now assimilating with the Iroquois, their captors, were continually speaking of and extolling the “black gowns,” so that the Iroquois became greatly interested in the advent of the Fathers among them, and were anxious to hear what the Fathers had to present. The conversions were in a brief time many, and so thoroughly and intelligently did the converts become imbued with the real spirit of Christianity that Parkman felt obliged to say: “In a former chapter, we followed Father Paul Le Jeune on his winter roamings, with a band of Montagnais, among the forests on the Northern boundary of Maine. Now Father Gabriel Drulletes sets forth on a similar excursion, but with one essential difference. Le Jeune’s companions were heathen, who persecuted

him day and night with their gibes and sarcasms. Those of Druilletes were all converts, who looked on him as a friend and father. There were prayers, confessions, masses, and invocations of St. Joseph. They built their bark chapel at every camp, and no festival of the Church passed unobserved. On Good Friday they laid their best robe of beaver-skin on the snow, placed on it a crucifix, and knelt around it in prayer. What was their prayer? It was a petition for the forgiveness and the conversion of their enemies. Those who know the intensity and tenacity of an Indian's hatred will see in this something more than a change from one superstition to another. An idea, in this, had been presented to the mind of the savage, to which he had previously been an utter stranger. This is the most remarkable success in the whole body of the JESUIT RELATIONS; but it is very far from being the only evidence, that, in teaching the dogmas and observances of the Roman Church, the missionaries taught also the morals of Christianity. When we look for the results of these missions, we soon become aware that the influence of the French and the Jesuits extended far beyond the circle of converts. It eventually modified and softened the manners of many unconverted tribes. In the wars of the next century we do not often find those examples of diabolical atrocity with which the earlier annals are crowded. The savage burned his enemies alive, it is true, but he rarely ate them; neither did he torment them with the same deliberation and persistency. He was a savage still, but not so often a devil. The improvement was not great, but it was distinct; and it seems to have taken place wherever Indian tribes were in close relations with any respectable community of white men. Thus Philip's war in New England, cruel as it was, was less ferocious, judging from Canadian experience, than it would have been, if a generation of civilized intercourse had not worn down the sharpest asperities of barbarism. Yet it was to the French priests and colonists, mingled as they were soon to be among the tribes of the vast interior, that the change is chiefly to be ascribed. In this softening of manners, such as it was, and in the obedient Catholicity of a few hundred tamed savages, gathered at stationary missions in various parts of Canada, we find, after a century had elapsed, all the results of the heroic toil of the Jesuits."

A second opportunity for religious service at Oswego occurred in 1696, when Count Louis Frontenac, Governor of Canada, made war upon the Five Nations. Debarking his troops at Oswego and resting there both before commencing the ascent of the river and after his return from laying waste the crops and towns of the Onondagas, he made his preparations for his return to Quebec. As chaplains almost invariably accompanied the French armies, and as invariably were faithful in discharging their religious duties, so we may be sure divine services were held during the army's stay.

A third opportunity for religious services at Oswego was presented in 1756, when Montcalm captured the place from the English and destroyed its fortifications. Here may be repeated a brief sketch of the history leading up to the capture of Oswego.

Manhattan, or New York, belonged by right of discovery as well as of occupation to the Dutch; but the English laid claim to the place and took it by force. Gradually extending their claims westward and wishing to monopolize the fur trade, they took possession of Oswego also and erected forts at the place; for its situation on Lake Ontario was the best adapted to command the trade of the entire West. The French claimed the place, and Lake Ontario and the country bordering on this by right of discovery, as the Dutch did Manhattan. They remonstrated with the English, but to no purpose. Determined, then, to enforce their claim by force, Montcalm, one of the ablest generals, as Parkman says, that ever put foot on American soil, given chief command of the French forces in America, made preparations to attack Oswego. He had of regulars, the battalions of La Sarre, Guyenne and the Irish brigade under Colonel Bearn. He had also a few hundred Canadians and Indians—in all a little less than 3,000, not counting the scouting party—Canadians and Indians—about 1,100—under Villiers and Rigaud de Vaudreuil, brother of the Governor General of Canada. These were employed in destroying the stores collected by the English between Oswego and Albany, and also in preventing supplies reaching Oswego. The Irish Brigade, above mentioned, gained a world-wide reputation by its services under the French. Originating at the fall of Limerick and preferring perpetual exile in the service of France

to the most flattering opportunities offered by William, Prince of Orange, it performed prodigies of valor—often inadequately appreciated—upon the battlefields of Europe, crowning these by its heroic charge at Fontenoy.

Eleven years after Fontenoy, a mere remnant of this brigade, 500, guarded Fort Niagara in the woods of America, and took part in the capture and destruction of the forts at Oswego.

Montcalm having determined his course, sent orders to his different and scattered forces to rendezvous at Hungry Bay at the earliest possible moment. He himself set out from Fort Frontenac (Kingston) August 4, 1756, with the first division of his army, consisting of De La Sarre's and De Guyenne's battalions and four pieces of cannon. He arrived at Hungry Bay on the 6th. The second division, Bearn's Irish Brigade (500 men), the Canadian militia, 80 bateaux of artillery and provisions arrived on the 8th.

Montcalm sent forward, immediately on this same day, a vanguard under Rigaud de Vaudreuil for Sandy Creek, three leagues from Oswego. The first division of his army followed, arriving at this place on the 10th, after a hard time cutting their way through the woods. In four hours after the arrival of these, the vanguard was sent ahead again and on arriving at Baldwin's Bay, just below St. Paul's cemetery, commenced to prepare the place for the encampment of the whole army. On the arrival, again, of the first division, the first thing was to erect a battery to cover the debarkation of the second division coming up in bateaux, with the boats carrying the artillery, ammunition and provisions; for it was thought the English at Oswego might, on discovering the arrival of the French, commence an attack from the lake. On the 12th at break of day the second division, the artillery and supplies, arrived by boats. As was expected, the English sent two armed vessels down to reconnoiter and to make an attack, if found feasible. They fired on the debarking boats without doing any damage, and on receiving in reply from the battery on shore a couple of 12 pounders in their side, they felt it prudent to push out of reach of the cannon and to watch the steps taken by the French.

At 11 A. M. a road that could accommodate the heavy guns was started from the camp through the woods and through a swampy

section, to a point just South of Fort Ontario occupying the position of the present Fort.

Six companies of men, each fifty strong, during the day and entire night, completed the road early on the morning of the 12th. That night a trench at the East of the fort and 540 feet from it was started at the lake and ran parallel with the fort for 600 feet. The obstructions of stumps and stones prevented faster progress during the night, but it was completed to the river before the evening of the 13th. The Fort at early dawn perceived the efforts of the French, opened fire upon the trenches at once, and kept up a cannonade during the whole day. The French replied, but with small arms. At 11 P. M., Montcalm noticed an unusual commotion in the fort, which he found was being deserted. At a signal from Fort Oswego, the principal fort, the garrison of Fort Ontario proceeded to cross in bateaux to the West side, when Montcalm rushed into the deserted fort and turned its guns upon their former owners. Before dawn, next morning, the 14th, a heavy battery was hastily erected at the river end of the trench so that it had complete range of the west side fort. The Canadians and the Indians under Rigaud were ordered to ford the river above the place occupied by the present upper bridge, so that the escape of any from the Fort towards Albany might be prevented. The Irish brigade crossed in boats, to erect batteries that should command both Fort Oswego and Fort George—on the site of the present Carrington Castle. The brigade was counted upon also to make the final assault. The crossing was made in three separate columns; Rigaud with his Canadians and Indians plunged into the river and found the waters reaching to their middle and sometimes to the chin. The brigade crossed on rafts and in boats, for the artillery and ammunition required this. As the crossing was about to take place at 6 o'clock in the morning, the battery at the river end of the trench, consisting of nine cannon, opened fire on the fort. The fort commenced earlier and was more brisk in its fire; but its brave commander, Colonel Mercer, at every point encouraging his men, was early in the engagement cut in two by a cannon ball. John Littlehales assumed command, but he was not the man for the occasion, nor did his men have confidence in him. The white

flag was hoisted at 10 A. M. and the English at Oswego surrendered.

The capture of Oswego was a great blow to England and to her interests in America, not only because of loss of property, but because of the loss of prestige among the Indians. Two thousand men—not soldiers—with 600 bateaux and whale boats had been employed throughout the season in transporting from Albany cannon, ammunition, provisions and other supplies to Oswego. An enormous quantity for the times and place had been collected. Besides, eight war vessels, some of these carrying as many as 18 large cannon, were built and equipped in this place and anchored in the mouth of the river; for the English intended to make a descent on Frontenac (Kingston), Toronto and Fort Niagara and thus cut off the entire fur trade of the West from Montreal and Quebec. Not only this scheme was frustrated by the capture of Oswego, but the entire property—forts, ships, bateaux, cannon, ammunition and provisions—fell into the hands of the French. Seventeen hundred English regulars were taken prisoners, and the Irish Brigade had the pleasure once more of fraternizing with the brave English that they had met eleven years before—May 11th, 1745—on the bloody field of Fontenoy.

The surrender took place on the 14th of August, 1756, and the property taken was estimated at \$20,000,000. The prisoners, cannon, ammunition and all other transportable supplies were prepared to be put on board the vessels and bateaux in order to be taken to Fort Frontenac. Meantime the forts and such supplies as could not be transported, were destroyed and a grand service of thanksgiving was held by Father Claude Godefroy, the chaplain, and Father Piquet, the energetic Sulpician having charge of the large Iroquois Mission of the Presentation at Ogdensburg.

Father Piquet, rejoicing at the triumph of his countrymen, planted a cross in the midst of the ruins of Fort Oswego, on which he affixed the legend *In hoc signo vincunt*, and erecting a pole alongside of the cross, he placed upon it the King's arms and inscription: *Manibus date lilia plenis*.

After the capture of Oswego by Montcalm in 1756, no record is in sight of Catholic services being held in the place until 1830. At this date, some fifteen or sixteen Catholic families had settled

in Oswego, though anterior to this the names O'Connor, McCarthy, etc., were found on record, yet it is quite probable that owing to the inconvenience of securing in those early days a clergyman, they lived and died without religious services or the benefits of the Sacraments.

The fifteen or sixteen families, anxious to perform their religious duties, and to have the services of a clergyman in their needs, invited the Rev. Father Donahoe, who had charge at the time of Auburn, Rome and other villages of Central New York, to visit Oswego and to attend it. This he could do, for his pastoral jurisdiction covered the territory in which not only was Oswego, but also other rising villages in the Northeastern part of New York State. Arrangements were made to have divine services held in this place every three months, the first service being held in a private house on the west side of the river.

Subsequently services were held, first in one house and then in another, until, finally, a lot now occupied by St. Paul's Church, was purchased from the late Hon. Gerrit Smith, and a cheap one-story, 20 x 24 frame building, to serve for church purposes, was erected upon it.

For a number of years, this poor, cheap little building was imposing enough and large enough to meet the wants of the Catholics of Oswego, for their increase in numbers was slow. In time, however, larger accommodations became necessary, so an addition was made to the old building. Even thus enlarged, it was soon found too small for the now fast increasing congregation.

Finally, about 1840, the congregation felt, though still poor, that it should make the effort to erect a larger, more convenient and more befitting temple for religion and one that should meet the requirements of Catholic services at Oswego for all time.

With this view, then, the immediate preparation for the work was so pushed forward that in 1842 the corner stone of a stone building 55 x 100 was laid during the pastorate of the late Rev. Father Rogers, and before the winter set in the walls and the roof were completed.

During the pastoral charge of the late Rev. Father Kenny and the late Rev. Michael Kelly the church was finished, decorated and a very fine organ installed. Between 1850 and 1868, under the supervision of Father Kelly the large and commodious three-

story brick school house, adjoining the church, was erected. Though the Catholics of Oswego in 1842, thought they were building a large and substantial church that should meet the needs of the congregation for all time, yet it was found in 1871 that more room and better accommodations must be found. Consequently in 1871, the old church was, for the most part, pulled down, and the present church occupies the site of the old. The present church, stone and brick, is 200 feet long by 76 feet broad and its seats in the body of the church and in the galleries will nicely accommodate 2,300 people.

From the congregation of St. Paul's have branched off the other four flourishing Catholic congregations of the city, yet St. Paul's is still a large, flourishing and prosperous community, and without a solitary dime of debt upon any of its property.

It supports a first class parochial school, in which, under thirteen lay teachers, a comprehensive knowledge of our English tongue and cognate sciences are carefully and correctly taught, without fads or frills. Six hundred pupils are in regular attendance.

In addition to the magnificent church and school property which is owned by the congregation of St. Paul's is St. Paul's Cemetery, one of the two largest in the city and St. Paul's fine organ which, with its improvements to date, cost \$21,900.

The first pastor of St. Paul's was the Rev. Father O'Donohue. He was succeeded by the late Rev. Father Rogers, he by the late Rev. Father Kenny and this last, in 1850, by the late Rev. Michael Kelly. Father Kelly was the pastor except during an intermission of a few months until October, 1869, when the present incumbent, the Very Rev. Michael Barry, M. R., V. F., was appointed to the place.

Dean Barry was born August 15, 1831, at Castle Lyons, County Cork, Ireland, and was educated in Irish schools. He made his studies for the priesthood at the Grande Seminary, Montreal, Canada, and was ordained in 1861. His first appointment was to Saratoga, where he served from July, 1861, to July, 1863, going thence to Cartage, where he remained until November, 1869, when the long and fruitful pastorate at St. Paul's began.

During the forty years that have since elapsed the venerable Dean has won the affection and esteem of his townsmen, irre-

spective of creed or class. Strong and vigorous in his 78th year, "Oswego's Grandest Old Man" is at once its ideal priest and foremost citizen. Ardent and unyielding as a churchman, an implacable foe of evil, in public or private, he has taken intense interest in the problems which have from time to time confronted the city of his adoption; and to his helpful suggestion and practical initiative many moral and civic reforms have been brought about. Indeed, it may not be too much to say, that during the greater part of his service the pastor of St. Paul's has been in himself a personal purity league and a political reform association with ever widening influence and never flagging zeal.

For several years prior to his appointment as pastor of Fulton, the Rev. John L. Lindsman, S. T. B., was assistant priest at St. Paul's. He was succeeded in the fall of 1906 by the Rev. John P. Shanahan, who was replaced the following year by the Rev. James F. Collins, S. T. L. Father Collins was born in St. Paul's parish, August 12, 1879, served its altar and attended its parochial school. He was ordained in Syracuse by Bishop Ludden, October 7, 1905, and after a year at the Catholic University of America and a temporary appointment to the Cathedral of the Immaculate Conception, was assigned to his home parish.

In the early days many of the outlying missions were organized and served by the priests of St. Paul's. The most important of these was that in the present city of Fulton, where the first Mass was said about the year 1850 by Father Kelly, fourth pastor.

ST. MARY'S

IT IS almost historically certain that the first Mass in Oswego in modern times was said on the West Side of the Oswego River and within the present territory of St. Mary's parish, as in "The History of Oswego County and City" it is stated that steps were taken to form St. Paul's parish about the year 1830, and that Mass was said in a private house on the West Side, and after the building of a small frame church on the present site of St. Paul's, on the East Side, all Catholics from both sides of the river attended there. Later the French population, wishing to form a separate congregation, St. Mary's Church was commenced in 1848, the cornerstone being laid March 24, 1849, at which ceremony Father Foultier preached in French, Father Newton of Syracuse in German and Father Kenney in English. It was completed in the same year and dedicated in 1850, by His Eminence Cardinal McCloskey, then Bishop of Albany.

The structure was 110 by 52 feet with a tower and steeple 135 feet in height. During its erection, services were held for two years in what was called "The Tabernacle Chapel" or "Tabernacle Hall," the only large assembly place on the West Side. Father Foultier said the first Mass and was served by Jules Boardway, a French-Canadian, still a member of St. Mary's congregation, who states that there were about three hundred present.

The founder and first pastor of St. Mary's was the Rev. F. C. Foultier, a native of France. He was sent here at the request of a number of French and French-Canadian families, particularly one Joseph Renaud, a well-educated Frenchman. These, however, proved too poor and few to erect a building and Father Foultier solicited and obtained the aid of American and Irish Catholics, who just then were anxious to have a church on the West Side, of which they might also have the benefit. Accordingly, when the new church was opened for divine worship, more than half the pews were at once rented by English-speaking people; and when a school was started in the basement, two English-speaking teachers, the Misses Halligan and Gilmore, were employed.

St. Mary's, therefore, had from its commencement a mixed congregation. In July, 1851, Rev. Father Foultier, being somewhat discouraged, left his charge and soon became pastor of St. Vincent de Paul's in New Orleans. The Rev. James Keveny, an Irish priest, succeeded him, but he left for St. Peter's, Troy, in 1852, and was succeeded by the Rev. Joseph Guerdet, a native of France.

During the administration of the latter, the Sisters of St. Joseph were installed to teach in the parochial school. This was in 1858 and is their oldest foundation in the East from their Mother House at Carondelet, South St. Louis; older, therefore, than the Mother House of this province at Troy, N. Y. A house was purchased for them in Sixth street, to which several additions were afterwards made. To make room for one of these additions, Father Guerdet removed the rectory previously built by Father Foultier from Sixth street to a lot in the rear of the church on Cayuga street.

This is the present parochial residence, now the property of the congregation, who paid Father Guerdet \$3,000 for it.

On March 10, 1859, during a mission at which the church was thronged for an evening service, a section of the church floor gave way and the people in that part of the church were precipitated into the basement. No one was killed by the fall, but in the panic and rush for the front door and the press of the crowd on the outside endeavoring to enter to see the cause of the commotion, one man and four women were killed, the strong walking over the heads of the weak.

Father Guerdet made many improvements in the church property. His assistants were Rev. Louis Griffa, from July, 1865, to July, 1866; the Rev. J. B. Harrigan, from July, 1866, to June, 1868, holding over into the next pastorate.

In 1867 Father Guerdet was promoted to St. John the Evangelist's Church, Syracuse, and the Rev. Louis Griffa, a native of Italy and a former assistant, succeeded him at St. Mary's. His first care was to complete another addition to the school, which was commenced by his predecessor and which is still the school and Sisters' residence.

The congregation of St. Mary's had now become exceedingly large, owing to the immigration of French-Canadians and to the

rapid growth of the Irish and English-speaking population. The new church of St. John's was, therefore, erected in the Fifth Ward, through the exertions of the Rev. John F. Lowery, who thus took away from St. Mary's about half of its English-speaking people. But the French who, in 1867, had dwindled to fifty-four names on the pew book, had now increased to about four hundred. The idea, therefore, arose of forming them into a separate congregation. In 1870, Father Griffa obtained the appointment of Rev. J. F. X. Pelletier of Quebec to undertake this task. The understanding was that he should temporarily hold special services for the French in St. Mary's and afterwards procure for them, with the help, of course, of the English-speaking members, a separate church in another locality. Difficulties, however, arose which caused a delay of eighteen months in the execution of the projected separation. In the meantime Father Griffa took charge of the English-speaking members, Father Pelletier of the French, each division having its own time for Mass on Sundays and thus necessitating a double renting of the pews.

At last the trustees of St. Mary's accepted the terms of the trustees of the newly formed French corporation, and purchased for them Medas Hall, on the East Side, at a cost of \$7,000, adding \$500 cash to help them fit it up as a church. The French finally left St. Mary's Church in December, 1871, for what is now called St. Louis' Church. The congregation of St. Mary's has since been composed of English-speaking Catholics, mostly Irish or of Irish descent, and in 1877 comprised about one hundred and fifty families.

The following were assistants under Father Griffa: The Rev. J. B. Harrigan, who held over, as above stated from the time of Father Guerdet until June, 1868; Rev. Thomas Walsh, July, 1868, to January, 1869, and who afterwards became Vicar-General of the Diocese of Ogdensburg; Rev. Tobias Glenn, January, 1869, to October, 1869; Rev. Richard W. Meehan, January, 1876, to March, 1876; Rev. James L. Meagher, from April, 1879, to the spring of 1882; Rev. John J. McLoughlin, from June, 1882, to November, 1884.

Under Father Griffa the school and church societies flourished, especially the Father Mathew Temperance Society. He left here in 1885 to take charge of Chatham, N. Y.

Rev. M. J. Fournier took charge in December, 1885, and during his pastorate the church steeple, now unsafe by decay and condemned, was taken down; the church was renovated within and without, new stained glass windows, Stations of the Cross, statues and electric lights were installed and the Malcolm property adjoining the parochial residence purchased. This gave the church a full block on Cayuga street and a ninety-nine foot frontage on Seventh street, where it is expected a new church will in time be erected. In poor health, Father Fournier went South for a change of climate in November, 1901, and died December 17 at Charleston, South Carolina.

Under Father Fournier the assistants were the Rev. George S. Mahon, from December 20, 1866, to January 10, 1888; Rev. Daniel Doody, from January 22, 1888, to June 28, 1891; Rev. William Griffin, from July 4, 1891, to August 15, 1896. The Rev. John W. Farrar came May 26, 1897, and is still at St. Mary's; Rev. William H. McCormack was assistant about two months at the time of the sickness and death of Father Fournier and was transferred to St. John's, Oswego, as assistant, when the assistant there, the Rev. Joseph A. Hopkins, was appointed to succeed Father Fournier at St. Mary's, January 2, 1902. Father Hopkins was born September 1, 1864, in Binghamton. He was ordained priest June 25, 1892, from St. Joseph's Seminary, Troy, and was immediately assigned to St. John's Cathedral, Syracuse, as assistant, where he remained until February 3, 1895, when he came to St. John's, Oswego, and acted in a similar capacity until his appointment to St. Mary's. Since his pastorate began, the school has been increased in numbers both as to children and teachers. There are nine grades exclusive of the "baby room," which, owing to the lack of room in the school proper, is now in the Malcolm house. About 600 children are in charge of twelve Sisters.

A free public library has been opened in the Malcolm house, which also has a large assembly room for society meetings. The church debt has been materially reduced and the school building renovated and improved.

Messrs. J. J. White and Edward Monen are at present the lay trustees. There are about 675 families, nearly all of Irish or Irish descent.

ST. LOUIS (French)

THE French Church was founded in the year 1848, under the name of St. Mary's, by the Rev. F. C. Foultier. The building was completed and consecrated in 1850 by Cardinal McCloskey. Rev. James Keveny succeeded Father Foultier in 1857, but during the same year he resigned and the vacancy was filled by a French priest, the Rev. Joseph Guerdet. The Rev. Louis Griffa came to Oswego in 1856 in succession to Father Guerdet and in 1883 Rev. M. F. Fournier succeeded him.

Little by little the English-speaking families became members of St. Mary's and the French and French-Canadians, seeing themselves outnumbered in their own church, had an understanding with the Irish by which the latter were to take full possession of the church and allow them \$7,500.

The French then purchased a large building located at the corner of East Fourth and Bridge streets, known as Medas Hall. This they converted into a church. This new congregation was incorporated April 5, 1871, as St. Louis' Church, and the building was consecrated by Bishop John J. Conroy. The first pastor was the Rev. J. F. X. Pelletier, who came from Quebec. The first trustees were Messrs. Edward St. Michael and Edward Lefebere.

The successors of Rev. J. F. X. Pelletier were the Revs. A. Carufel, T. Forget, J. Charette, J. Chaput, J. J. (Chaput) Auger.

Rev. J. J. Auger took possession of the parish February 17, 1884, and died January 11, 1904. His successor was the Rev. J. W. Chauvin. Father Chauvin was born December 25, 1866, at Chateauguay, Province of Quebec, Canada. He made his theological studies at Montreal Seminary and was ordained priest December 20, 1890. He became pastor of St. Louis' Church, January 25, 1904, but it was not until later, February 4, 1907, that he was incardinated into the Diocese of Syracuse.

A magnificent convent and school was built in 1873 and was under the direction of the Sisters of St. Ann, Lachine, until June 22, 1899. The school was closed from that date until September,

1905, when it was put in charge of the Sisters of the Holy Names of Jesus and Mary. Two hundred and twenty pupils are in regular attendance.

In 1887 a handsome pastoral residence was purchased. The church possesses an unusually remarkable organ, which cost \$5,000.

Of the four hundred families of French descent, dispersed throughout the city, three hundred attend St. Louis' Church.

ST. PETER'S (German)

THE history of St. Peter's, the German Catholic Church of Oswego, commences with the year 1863. Previous to the organization of this parish the German Catholics of this city attended St. Mary's Church. In the year named several well-known and influential Germans, having the required permission, decided to build a church of their own. A meeting was called and plans laid out for the erection of a suitable edifice. Towards the latter part of the year ground was broken on "Oak Hill" and the building begun. On December 6 the church was formally dedicated by the Rev. Leopold Mozygemba, Commissary General of the Minor Conventuals of Syracuse, delegated by the Rt. Rev. John McCloskey, Bishop of Albany.

The dedication services were attended by a large concourse of people. The church was placed in charge of the Franciscan Fathers, and everything went well during their administration.

In the year 1866, the people, realizing the importance and necessity of religious education and training for their children, resolved to erect a school. During the same year the school and convent were built. The Sisters of the Third Order of St. Francis had charge of the school, which numbered about one hundred and fifty pupils on its register.

In 1864 Rev. Oderik Vogt assumed charge of the parish and remained about a year. His successor was Rev. Leopold Mozygemba, O. M. C., who in turn was followed by other priests of the same order, among whom was Rev. Fidelis Dehm, O. M. C., afterwards a Bishop in Roumania, Europe; Rev. Clement Luitz, O. M. C., and Rev. Joseph Lesen, O. M. C. They continued their labors among the German Catholics till the year 1870, when the church passed into the hands of the secular clergy.

The first secular priest in charge was the Rev. Joseph Ottenhues, now of the Holy Cross Church, Albany. He remained about a year and was succeeded by the Rev. Charles Zucker, who, after four years of successful administration of affairs, was obliged to relinquish his charge because of poor health. Then

came Rev. Joseph Herman Wibbe, who remained nearly ten years. He was a pious and zealous priest and labored assiduously for the good of the church and people. In 1883 he was appointed pastor of St. Joseph's Church, Schenectady, N. Y.

Rev. Stephen A. Preisser of Albany took charge of the parish on December 7, 1883. During his incumbency many improvements were made, and the entire debt on the property was paid. During his administration the church enjoyed its period of greatest prosperity. It was on this account that the parish was raised to an irremovable rectorate by the Bishop. Father Preisser, after ten years of ardent labor, went to St. Joseph's (German) Church, Syracuse.

The next in order among the priests of the church was the Rev. Adolph Geyer, who came in 1893 from New York. He was shortly afterwards succeeded by Rev. Edward Stark.

In 1895 the Rev. Joseph Lechner was appointed pastor. For six years he successfully managed the affairs of the parish, when, because of his meritorious activity, he was transferred to a larger field of labor. He is now pastor of St. Mary's Church, Utica.

His successor was Rev. George S. Heisler, the present pastor, a native of the parish. Born in 1871 within the limits of his present charge, Father Heisler received his early education in its school. His studies for the priesthood were made in the Troy and Rochester seminaries. Ordained June 11, 1898, his first appointment was as assistant in the Church of the Holy Apostles, Rochester, where he served from July 2 of that year until April 2, 1899, when he was assigned to St. Joseph's (German) Church, Oneida. He remained in the latter parish until his appointment in 1901 to be pastor of St. Peter's.

ST. JOHN THE EVANGELIST

ST. JOHN'S parish was formed from the original parish of St. Mary's in 1869. Rev. John F. Lowery, at that time assistant priest at St. Paul's, was appointed by Bishop Conroy of Albany to organize the new parish. Father Lowery commenced his work with great earnestness and called a meeting of his parishioners in Dunn's Hall, corner of West Fifth and Erie streets. In this building the first Mass was said. It was well attended, particularly by men who showed themselves willing to co-operate with their young pastor.

The location selected for the new church was the vacant lot situated between Third and Fourth streets on the south side of Erie. This lot was purchased for \$7,500, but a generous donation of \$1,600 from Mr. and Mrs. Carrington, of whom it was purchased, made the actual cost \$5,900.

A temporary church, destined soon to be a parochial school, was begun August 17, and soon completed at a cost of \$4,875. The new brick church was commenced in the spring of 1870 and the cornerstone was laid with appropriate ceremonies July 10 of that year. The interior of the church was finished and ready for use November 12, 1871. The dedication occurred July 14, 1872.

The temporary church was remodeled for a school-house and the Sisters of St. Joseph engaged as teachers. The building was destroyed by fire in 1875 and the school was then discontinued.

Father Lowery was with St. John's parish until 1875, when he was transferred to the missions of Fonda and Johnstown. He labored diligently and well and when he left Oswego the parish was well organized and he took with him the love of all his people.

He was succeeded by Rev. Daniel O'Connell. He, too, worked untiringly and his capability and brilliancy fitted him to lead in public affairs. He held the office of president of the Board of Education and took great interest in the Catholic children and

teachers of the city. In 1886 he was sent to Cooperstown and Rev. Martin J. Hughes took his place in Oswego.

To the zeal of Father Hughes must be attributed the erection of St. John's Assembly Hall, a fine structure used by the parish for entertainments, society rooms, library, and gymnasium. This building cost \$25,000. Father Hughes was transferred to St. Mary's, Binghamton, and the present pastor of St. John's, Rev. W. F. Dwyer, succeeded him.

Father Dwyer, who is a native of Truxton, N. Y., was born March 17, 1861. He was ordained priest from Troy Seminary, December 17, 1887. His first appointment was as assistant at St. John's Cathedral, Syracuse, where he remained until January 18, 1888, when he went to St. Mary's, Binghamton, in a similar capacity, staying there until his appointment to St. John's, August 4, 1892.

The parish had now grown so greatly that it became necessary to have an assistant. With such an appointment the celebration of a children's Mass became possible and the need was shown from the attendance, which from the first numbered about 700.

Rev. Joseph A. Hopkins was the first assistant and served six and one-half years, becoming pastor of St. Mary's January 2, 1902. Rev. William H. McCormick, the present assistant, was then assigned to St. John's.

St. John's people are worthy of Irish descent and their pastors have been of the same nationality. The number of families is 737 and of souls 3,127.

The members of the congregation show true Catholic faith, an active interest in their church and a willingness to help their pastors in their arduous duties.

ST. STEPHEN'S (Polish)

DURING the summer of 1909 a congregation for Polish Catholics was organized in Oswego and incorporated as St. Stephen's Polish Catholic Church. The Rev. Francis Rusin, pastor of the Sacred Heart (Polish) Church, Syracuse, is named in the incorporation papers as the pastor of St. Stephen's, and it is under his direction that the congregation is planning to erect a church on the site purchased some time ago.

Services are held at present in a hall on the West Side and are conducted by the Rev. Stephen Plaza, who has been an assistant at the Sacred Heart Church, Syracuse, the past year and a half.

CLEVELAND

PRIOR to the year 1838, the few Catholics in the vicinity of Cleveland (Black Creek) were probably visited by a priest from Utica; thereafter for upwards of thirty-five years they were attended from Rome by Rev. William Beecham or his assistants, who came monthly to offer the Holy Sacrifice of the Mass. In March, 1853, Father Fitzpatrick, assistant at Rome, purchased a site and within a year erected the present church at Cleveland. It was dedicated to the Blessed Virgin under the title of the Assumption by the Very Rev. E. P. Wadhams, Vicar-General of the Diocese of Albany, afterwards Bishop of Ogdensburg.

About November 1, 1873, St. Mary's parish was organized with the Rev. Patrick J. Birmingham, a native of Ireland, as the first pastor. Later a parochial residence was secured, through the generous co-operation of the faithful. In October, 1878, Father Birmingham was transferred to Florence, where, on August 24, 1883, he ended his labors.

The late Rev. Francis D. McGuire, a gentle and energetic Syracusan, who was afterwards rector of the Albany Cathedral, then took charge, and before he left succeeded in notably reducing the church debt, while considerably improving the church property. In July, 1882, he was relieved by the Rev. James B. Green, a warm-hearted son of Erin. In 1886 Rev. John J. McGlynn, likewise a native of Ireland, ordained in 1883 at an advanced age, became the fourth pastor of Cleveland. He labored assiduously in beautifying the house of God; his charity and devotion are not yet forgotten. Transferred to Sherburne in October, 1894, he passed to his reward in November, 1902.

The departure of Father McGlynn from Cleveland afforded a field for the zeal of the Rev. John B. Mertens, a priest of Flemish extraction, who had arrived in America but a few months previous. Father Mertens was born November 30, 1862, in Teralphene, Belgium, and received his education in the schools of his native country and in England. He was ordained at the Cathe-

dral at Leeds, England, April 5, 1891. His service at St. Mary's commenced September 24, 1894.

Before his youthful ardor the remnant of the church debt soon disappeared. Needed improvements have since been gradually made and a neat cemetery has been added to the church property.

The erection of a more suitable church edifice is now contemplated. This parish covers nearly 200 square miles, extending from Sylvan Beach to Caughdenoy. It includes the missions of North Bay, Little France and Sylvan Beach, and stations at Central Square and Constantia, which are periodically visited by Father Mertens, who still clings to his first charge. North Bay and Sylvan Beach missions are located in Oneida County and are described under that county caption.

LITTLE FRANCE

Among the oldest Catholic settlements in this part of the Empire State is to be numbered the congregation of Little France. In the year of our Lord 1837 the first Mass was said in a barn owned by Xavier Piquet. The celebrant was Rev. Michael Heas of Syracuse. Among those present were the Brassard, Piquet, Becancon, Mohats, Fevea and Tackley and other families. Mass was said only twice or three times a year. In 1839 Rev. F. C. Foultier of Oswego came and said Mass in the school-house. There were then about twenty families in the congregation. As the priest could but seldom come, the good people would gather together on Sundays and hold Catholic devotional services.

Rev. Joseph Guerdet of Oswego attended the people for a short time until Rev. Father Lafayette, a Canadian priest, came and built a neat church on the plot of land donated by Mr. Brassard. The first Mass was said in the new church by the indefatigable Father Lafayette in May, 1855.

Rev. Father Wieting, a German priest, was the next pastor; then came in succession Rev. Fathers Fidelis, Joseph, Anthony, Graziani, Albert, Otto and Ambrose, all Franciscan Fathers, sent from Syracuse. Rev. L. G. Plamondon was the pastor for a time, then Rev. John McGlynn for six months. Following him came the Rev. J. B. Mertens, the present pastor.

The congregation numbers at present about thirty families.

FULTON

THE first Catholic service in Fulton was held about the year 1850, when the Rev. Michael Kelly, then pastor of St. Paul's Church, Oswego, gathered together fifteen or twenty of the faithful in an old mud-colored house, and there said the first Mass, and formed the nucleus of the present congregation. From that time until 1854 Father Kelly occasionally celebrated Mass at Mr. Donnelly's or over a store in First street, and subsequently in Pond's Hall.

In January, 1854, as the Catholics had become materially strengthened by the advent of a few families, it was deemed expedient to have a priest of their own, and accordingly the Rev. James Smith was appointed by Bishop McCloskey of Albany to take charge of the flock.

The congregation continued its services in Pond's Hall for about two years, when it moved into Empire Hall, which occupied the site of the Midland depot. There it remained for about two years, when a purchase was made of the premises located on the corner of Third and Rochester streets, formerly occupied by the Fulton Female Seminary. The old building was fitted up as a place of worship and in 1858 was dedicated to the service of God by the Bishop of Albany.

The congregation continued to worship in the old church until the new Church of the Immaculate Conception was built and dedicated to the service of God by the Rt. Rev. P. A. Ludden, D. D., Bishop of Syracuse, March 10, 1895. It was through his counsel and encouraging words that the work was commenced on October 9, 1888. The foundation stone was laid by A. N. Culkins. It was a rather difficult undertaking at the time, as the members of the congregation were all poor, depending solely for their support on the woolen mill. There were a few other Catholic families scattered throughout the outlying country and they helped in the good work.

All gave what aid they could, coming like one man to excavate the basement, draw building material and grade the grounds.

The work they and their teams did was invaluable at the time, as there were no funds to draw upon.

When the church walls were up and the roof put on, the factory shut down and remained so for over two years. Many people left and sought employment elsewhere and work was stopped for want of funds. The congregation did not appeal to their neighbors for aid, but kept on caring for what was done and doing what little grading and finishing it could while awaiting the music of the looms again.

The factory changed hands and the greater part of it was rebuilt and furnished with new machinery. The wanderers returned and work on the church was resumed again, under the careful supervision of the late Father Kearney.

March 10, 1895, was a memorable day for the congregation of the Immaculate Conception, Fulton, when the Rt. Rev. Bishop Ludden dedicated the new church and administered the Sacrament of Confirmation to over 200 boys and girls. Crowds of people of all creeds gathered to witness the ceremonies.

The church was built on the south side of Rochester and Third streets, on a lot owned and deeded to the congregation by the late Father Smith, together with \$1,000 to help toward an altar.

The parochial residence and barn, on the north side of Rochester and Third streets, were built on the most desirable location in Fulton. The property was secured by the late Father Smith. The present buildings are constructed of pressed brick with heavy limestone trimmings. They command the admiration of all visitors to Fulton, many of whom express great surprise when they learn that the poor Catholics own them.

When Father Kearney was appointed the church property was worth about \$6,000. The property as it now stands is worth \$60,000. There is also a cemetery of about eleven acres, which cost time, labor and money to reclaim. The church has a seating capacity of 700. There are over 200 families in the parish, but the number varies accordingly as the large industries, such as the paper and pulp mills, the woolen mills and factories, are in operation or not.

The late Father Smith was a man of medium size, a truly pious priest. He lived in a little frame house on the lot where the

church now stands. He attended to the spiritual wants of the Catholics of Baldwinsville, Phoenix, Mexico and Pulaski; always ready, never flinching from duty whenever called. He continued doing good work until he had a slight shock of paralysis, about the year 1874, that necessitated the appointment of an assistant priest. His nephew, Rev. Bernard Smith, was sent to assist him and remained with him until death called him away, February 16, 1876. He was succeeded by Rev. Richard Meehan in March, 1876, who remained until November, 1877.

Rev. Francis Cunningham came in December, 1877, and remained until September, 1878. He was succeeded by the Rev. James B. Greene, who was appointed pastor of Florence when the Rev. Patrick J. Kearney was sent by the late Rt. Rev. Francis McNeirny, D. D., to take charge of the Fulton parish, September 14, 1879. He had as assistant the Rev. William J. Early from September 22, 1885, to March 26, 1894. The Rev. James Smith died on September 15, 1881.

Father Kearney was born in Kilkenny, Ireland, and came to this country when thirty-nine years of age and for twenty-seven years was in charge of the Fulton parish. He was an earnest priest and a zealous toiler and not the least of his accomplishments is the beautiful church which will ever stand as a monument to his patient industry. He died March 11, 1906, and after a short interval was succeeded by the Rev. John L. Lindsman, S. T. B.

Father Lindsman was born in Deerfield, this diocese, March 31, 1871. His studies for the priesthood were made at Montreal Seminary, from which he was ordained September 29, 1894. After two years post-graduate work at the Catholic University of America, Washington, he was appointed assistant priest at St. Paul's, Oswego, where he served for ten years, or until his appointment to Fulton. While enrolled as a student of the Catholic University, he was acting pastor of Baldwinsville, June 17-August 24, 1895.

The Rev. David J. Dooling, a native of Syracuse, who was ordained June 9, 1906, for the Diocese of Buffalo, was appointed June 23, 1906, to assist Father Lindsman. He was incardinated into the Diocese of Syracuse, August 6, 1906, and continued as assistant. Father Lindsman was then given charge of the mission

at Phoenix, which had until that time been attended from Baldwinsville.

PHOENIX

As far back as 1851 the Baldwinsville pastor used to drive to Phoenix and celebrate Mass in the home of Stephen Pendergast, where the few Catholics would assemble when the priest visited them. Mr. Pendergast died in February, 1879, leaving a large plat of ground and \$2,500 for a church. The surviving members of the family, eight in number, contributed \$2,500 more and built the handsome brick church, St. Stephen's, in which the family and a devoted congregation now worship.

The first service held in the church was the funeral of Mrs. Anne Pendergast, who died the year after her husband. The requiem Mass was sung by the Rev. James O'Brien, now pastor of St. Mary's Church, Sandy Hill, N. Y. The late Monsignor John J. Kennedy of Syracuse preached the funeral sermon.

The church was dedicated in 1880 by the Very Rev. P. A. Ludden, V. G., of the Diocese of Albany, now Bishop of Syracuse, who preached on the occasion. The Rev. P. H. Beecham of Baldwinsville had charge of this little mission nineteen years and during that time he infused into his parishioners zeal for their church, and a strong and abiding love for the Catholic faith.

St. Stephen's passed to the charge of the pastor of Fulton in August, 1906.

PULASKI

ST. JOHN THE EVANGELIST parish, as constituted at the present time, has as out-missions St. Mary's of Altmar (Sand Bank), St. Joseph's of Boyleston, and St. Anne's of Colosse, and as stations Mexico and Selkirk, the latter a pleasure resort on Lake Ontario, being attended only during the summer months.

The site on which St. John's Church is built was purchased in 1884 by the late Rev. Patrick H. Beecham, who was, in 1876, appointed first pastor of Camden (Oneida County), with Pulaski and Sand Bank, Sandy Creek and Williamstown as missions. Father Beecham was succeeded in March, 1886, by the late Father J. J. Brennan, who served until August 30, 1887, when the Rev. John H. McGraw, now pastor of Clayville, was appointed.

The parish of Pulaski was incorporated April 12, 1888, with the villages named as out-missions, and in the course of the year the church was built.

The Rev. John M. Varrilly was appointed first pastor and served until June 12, 1891, when he was succeeded by Rev. Charles Zotique Durocher. Father Durocher was born October 15, 1848, at St. Martin, Laval County, Canada. He was ordained at Ottawa, Canada, June 3, 1871, and for the next ten years was prefect of studies at Ottawa College. He served until 1889 in various capacities in Montreal and Quebec and on June 12, 1891, was incardinated into the Diocese of Syracuse and assigned to Pulaski, where he remained in charge until his death, May 3, 1899. Father Varrilly is now in the Diocese of Springfield.

The present pastor, the Rev. Theodore Provost, was appointed some three months later. Father Provost was born February 6, 1871, at Varennes, Province of Quebec, Canada, and was educated for the priesthood at the Seminary of Our Lady of Angels (Niagara), where he was ordained priest, June 8, 1895. Before coming to this parish he served as assistant at St. Patrick's, Utica, from June 15, 1895, to October 15 of the same year, when he was

transferred to St. Paul's, Whitesboro, where he served in the same capacity until July, 1899.

During the eighteen months following the death of Father Charles Durocher, Bishop Ludden committed to the temporary charge of Father Tiernan of Camden, the missions at Altmar (thus changed from Sand Bank by the R., W. & O. R. R. authorities), Richland, Sandy Creek, Lacona and Boyleston.

ALTMAR

In Altmar the first Mass was said by Rev. John Ludden in 1867 at the home of James Buckley. Hither "Father John" came once or twice a year up to 1876, when the village had passed under the jurisdiction of Rev. Patrick H. Beecham of Camden. It was regularly attended by the Camden priests until 1890, when it passed to the jurisdiction of Father Durocher. During that time and down to 1889, Mass was said in the drug store and Cottage Hotel halls. In 1889, after the death of Father Durocher, Father Tiernan of Camden took charge, opening his work here by a mission given by Father Gannon, a Redemptorist. Mass was said in John Brown's Hall, over the drug store, on the altar formerly used by the priests at Williamstown. The Catholics of Altmar, numbering seven families, desired a little church of their own, and, being encouraged and directed by their temporary pastor, sprang so nobly into the undertaking that, after eighteen months, when Father Tiernan retired, he turned over into the hands of the treasurer of the building committee, James Buckley, \$538.60, and a subscription of nearly \$600—a working capital of upwards of \$1,000. The church was built and ready for Mass in November, 1901, all out of debt and costing up to that time \$1,200. It was dedicated by Rt. Rev. Bishop Ludden during the pastorate of Father Provost, May 30, 1902, under the title of St. Mary's of the Immaculate Conception.

BOYLESTON

St. Joseph's Church, built in 1880, situated on the State road in the town of Boyleston, on the site of the winter encampment of the army of General Billette, in his overland march on Fort Stanwix in 1757, was built through the influence of the prominent Lenore family. Many French families, as well as Irish, settled there at one time, and up to the time of the appointment of Father Varrilly as the first pastor of Pulaski, about the year 1887, was attended by priests from Oswego, notably by Father Auger, pastor of St. Louis' Church of that city. When Father Tiernan came to Boyleston, opening his work there with a mission in June, 1899, and investigating the financial condition of their church, he found the little structure seriously encumbered by claims to the amount of more than \$700, with about thirty-five poor families to shoulder the burden. In 1900 \$258 was raised by subscription and applied on the debt. December 20, 1900, the mission reverted to the charge of Pulaski and under Father Provost's care has come again into sound financial condition.

COLOSSE

St. Anne's Church, Colosse, was built during the year 1854. The little congregation was visited occasionally by priests from Oswego and the neighboring missions until April 12, 1888, when the parish of Pulaski was formed with Colosse as one of its out-missions. The Catholic families of the village are of French and Irish descent. Mass is said at stated times by Father Provost.

WILLIAMSTOWN

THE first priest to say Mass in Williamstown mission was Father Kinney of Oswego, in 1843. It was celebrated at the home of John Murphy in a log house on the Wolder farm, near the town of Albion. At long intervals after that came priests from Florence—Fathers Kelliher and FitzPatrick. Later, in 1855, came Father John Ludden of Florence, who said Mass at stated intervals in the school-houses, homes and halls in and about Williamstown. In 1870, when the tannery and the lumber business opened up the large tracts of forest lands to the north of Williamstown, many Catholic families, chiefly of Irish and French descent, came from Canada and settled there. The largest tannery in the State, operating 375 vats, was located at Williamstown.

The remains of the Maple Hill postoffice, located by the tram railway, which extended from Williamstown to within three miles of the village of Redfield, are still visible. Nearby stood the great lumber camp and saw-mill of the Comstock Brothers of Utica, who shipped their lumber to the builders of New York City. Nearly 2,000 men were at work here. In a school-house nearby Father Ludden often said Mass. On a knoll just outside (tradition points the spot), Father Ludden, for the want of room for the sponsors in the log school-house, baptized on one occasion twenty-three children.

The first Mass celebrated by Rev. Patrick H. Beecham in Williamstown was in a hall over a store, since burned down. From 1876 to 1884 Mass was said in this store hall and in Sage's Hall by Father Beecham, who completed the building of St. Patrick's Church in the latter year.

Williamstown has been attended from Camden (Oneida County) since the formation of that parish in 1876.

Redfield Square, Oswego County, is a station of Florence, Oneida County.

ONEIDA COUNTY

UTICA

THE FOURTH CATHOLIC CHURCH IN THE STATE OF NEW YORK AND THE FIRST IN THE DIOCESE OF SYRACUSE, SUBSEQUENT TO THE EARLY MISSIONARY PERIOD, WAS ERECTED IN UTICA, IN 1819, FOR THE CATHOLICS OF CENTRAL AND WESTERN NEW YORK.

ST. JOHN'S CHURCH

ST. JOHN'S CHURCH, Utica, claims the distinction of being the oldest church in the Diocese of Syracuse, and the fourth Catholic church erected in the State of New York.

Of course this does not include the churches built by the French missionaries among the Indians, more than a century previous. There is no record of where the first Mass was said in Utica, but it was very probably in the home of John C. Devereux who lived in those days at the corner of Broad and Second streets.

Rev. Paul M. McQuade was the pastor of St. Mary's Church, Albany, from 1813 to 1815. Utica at that time was a mission attended from time to time from Albany. John C. Devereux was a member of the Board of Trustees of St. Mary's Church, Albany.

In the traditions of the parish it has been handed down that Father McQuade said Mass frequently in Mr. Devereux's house and there is little doubt that the very first Mass was said by the same priest and in the same place.

Rev. Michael O'Gorman became pastor of St. Mary's Church, Albany, in 1817 and attended Utica regularly until 1819. He founded St. John's church January 25, 1819, where at a meeting, held under his direction, of all the Catholics of Utica and vicinity, it was decided to erect a church for Central and Western New York. As there were but few Catholics at that time between Albany and Buffalo, it was determined to build one church to supply the needs of all, and Utica was selected as the place of its erection. A corporation was duly formed, under the name

of the "Trustees of the first Catholic Church in the Western district of New York."

The first trustees of the church were John C. Devereux and Nicholas Devereux of Utica, John O'Connor of Auburn, Morris Hogan of New Hartford, Oliver Weston of Johnstown, Thomas McCarthy of Syracuse, John McGuire of Rochester, and Charles Carroll of Genesee River. Judge Morris S. Miller, one of the pioneers of Utica, donated the site. The original deed dated May 13, 1819, is still in the archives of the church.

The population of the village at that time was 2,500. The resident congregation did not exceed thirty-five. After sowing this little seed in Utica, which was destined to multiply so many hundredfold, Father O'Gorman returned to New York to assist Bishop Connolly. He died November 25, 1824, at the early age of 32 years.

Rev. John Farnan was appointed the first resident pastor of St. John's Church. He said Mass in Utica for the first time Sunday, March 21, 1819, in the Academy. Father Farnan went to work with great earnestness to erect the new house of worship. After two years the little church was enclosed and fit for use, although it was two more years before it was entirely finished. It was a pretty Gothic structure, 45 by 60 feet, surmounted by a low spire, and painted white.

It was dedicated by Bishop Connolly August 19, 1821. This event was something remarkable in those days, as it was the first time that a Catholic Bishop had been seen in this part of the world. Father Farnan was succeeded by Rev. Richard Bulger, who was pastor from February 1, 1823, until July 6, 1824.

Rev. Charles Brennan was pastor from December 1, 1824, till August 31, 1825.

Rev. John Shanahan was by far the most distinguished pastor of the earlier days. His pastorate dating from August 31, 1825, marks a new epoch in the history of the parish. Father Shanahan opened the first baptismal and marriage register, August 31, 1825, and the old book is still in a splendid state of preservation. Father Shanahan enjoyed the unique distinction of being the only priest ever attached to the parish who lived long enough to be able to see the first, second and third churches erected on the same site.

When he took charge of the parish the population was about 5,000. The village was bounded on the north by the Mohawk River, on the south by Elizabeth street, on the east by Third street, on the west by Broadway. Beyond these limits was a wilderness. There were at that time but sixteen Catholic families in Utica.

When Father Shanahan first presided over the little parish the old stage coaches were running between Albany and Buffalo. It was during his pastorate that the great waterway which binds the ocean to the lakes was opened. When he died at the advanced age of 78 years, he saw the railroad, destined to become perhaps the greatest in the world, paralleling this great artery of commerce—carrying its passengers almost on the wings of lightning, breakfasting them in the metropolis by the sea, and dining them on the shores of Lake Erie. At his death Utica was a growing city of 40,000 people, one-fourth of whom were Catholics, and two large and flourishing parishes had been formed out of the St. John's of long ago.

Rev. Luke Berry was pastor from November 1, 1827, to December 19, 1828. A strange accident happened during his pastorate which made it necessary to postpone the beautiful ceremony of confirmation, which was about to take place for the first time in Utica. Good Bishop Dubois had forgotten to bring the Sacred Chrism, and the sacrament could not be administered.

Rev. Hatton Walsh was pastor from December 19, 1828, till November 24, 1829. During his pastorate the sacrament of confirmation was administered for the first time in Central and Western New York. The class consisted of about a dozen boys and a dozen girls. The ceremony took place in the summer of 1829.

Rev. Philip J. M. O'Reilly of the Dominican Order was pastor from August 14, 1829, till November 30, 1830. It was during the pastorate of Father O'Reilly that the first Catholic cemetery was laid out in Utica. Previous to the year 1830, Catholics had been obliged to bury their dead in unconsecrated ground. The only record of a Catholic burying ground before that time was a small piece of ground near St. Joseph's Church, Oriskany Falls, which was donated to St. John's Church sometime in the twenties by Thomas Mooney, who was then secretary of the

board of trustees of St. John's Church, Utica. Some of the Mooney family and a few of the early settlers are interred in this old cemetery.

The first Catholic cemetery in Utica was located in Elm Grove between Elm and Steuben streets. It consisted of a little less than an acre.

Rev. Michael Cummins was pastor from December 1, 1830, till March 25, 1832. It was during his pastorate that Utica ceased to be a village and became a full-fledged city, receiving a charter from the Legislature, February 13, 1832.

Rev. James McCahill was pastor from May 8, 1831, till May 11, 1833. It was during the pastorate of Father McCahill that Utica was visited by the Asiatic cholera, which swept over the country in 1832. Father McCahill's labors during that fearful scourge, attending the unfortunate victims day and night, in the improvised hospitals in the Court House opposite the church, have been handed down in the traditions of the parish. There is preserved in the archives of the church in his own handwriting a list containing the names of fourteen of his little flock who died within three weeks during that dreadful epidemic, which carried off about seventy of the inhabitants of Utica.

Rev. Francis O'Donogue assisted Father McCahill from July 1 to August 15, 1832. Father McCahill never recovered from the fatigues incident to the cholera visitation. He returned to Ireland in May, 1833, where he died before the end of the year.

Rev. Walter J. Quarter closes the roll of pastors of the first church. He was ordained in New York by Bishop Dubois, April 28, 1833, and he began his long pastorate in Utica June 18th of the same year. His first attention was directed to the spiritual needs of the parish, and his first concern was for the children. Father Quarter had the honor of bringing to Utica the world-renowned Sisters of Charity, through the munificent generosity of John C. Devereux and his brother Nicholas, each of whom contributed \$5,000 for their maintenance. They arrived in Utica from Emmitsburg, May 1, 1834. They opened simultaneously an Orphan Asylum and a Girls' School, and they have ever since continued this twofold work in the parish.

Now that Utica had put off its village smallness and was fast becoming a flourishing city, Father Quarter saw that it would

be necessary to keep pace with the new order of things, and he began at once to take steps for the erection of a larger and handsomer church. The little old church which had served its purpose for upwards of fifteen years was removed across the street in the summer of 1835. It is still standing, though somewhat altered in appearance, on the northwest corner of Bleecker and John streets. It has ever since been devoted to commercial purposes. But even in its dilapidated condition it is a glorious landmark of Catholicity in Central New York—a living proof of that grain of mustard seed that was planted in this soil, less than a century ago, which has grown up and shot forth branches extending on the north to Canada's border and on the south and west to the very limits of the State.

Rev. Patrick Bradley was assistant priest to Father Quarter for a time in the first church, his term extending from February 1, 1835, till May 4, 1836.

The cornerstone of the second church was laid by Bishop Dubois of New York, January 14, 1836. So rapidly was the work carried on that it was opened for worship, although in an unfinished condition, on Christmas of the same year. It was a plain brick edifice with a gable in front and a simple wooden cross. There was no tower or steeple, and the windows were of the plainest kind, and no attempt was made at decoration. The building cost about \$20,000. It was considerably smaller than the present church, beginning a little back from the sidewalk and extending only as far as the rear columns of the present edifice. The church was probably dedicated by Bishop Dubois on his visitation in the summer of 1837, although there is no record of the fact.

Father Quarter labored assiduously in the parish during six years, half the time in the first, and the rest in the second church. He was very successful in raising funds for the completion of the new church, and by his zeal and piety he won the esteem and love of all his people. Upon leaving Utica he did good missionary work in New York for a few years. When his brother was appointed the first Bishop of Chicago, November 28, 1843, he accompanied him to that city and was appointed Vicar-General of the new diocese, and upon the death of his

brother he became the administrator of the diocese until the appointment of the next Bishop.

Rev. William Beecham was assistant priest to Father Quarter in the second church from December 23, 1836, to July 22, 1837. He was then appointed pastor of St. Peter's Church, Rome, and he labored on this arduous mission for over forty years.

Rev. John Lewis Wariath was assistant priest for the Germans from June 6, 1837, to August 31, 1837. The Germans were not organized into a parish until four years later.

Rev. Patrick McCloskey was assistant priest from June 27, 1836, till January 13, 1839. Rev. David W. Bacon, who afterwards became the first Bishop of Portland, was assistant priest from January 13, 1839, till October 24, 1839.

Rev. Francis Ferrall became pastor October 25, 1839. He was noted for his zeal and piety but his ministry was of short duration. He died December 8, 1840. It is a curious fact that although this parish had been in existence for twenty-one years and eighteen priests had preceded him in ministering to the Catholics of Utica, Father Ferrall was the first priest to die in Utica, and the first whose remains were destined to remain in the city. He was buried in a private cemetery in the yard of St. John's Asylum, adjoining the church. His remains were removed and re-interred in St. Agnes' Cemetery, Utica, October 6, 1886. Father John Loughlin, who afterwards became the first Bishop of Brooklyn, assisted Father Ferrall from November 1, 1840, to January 3, 1841. Upon the death of Father Ferrall Rev. Thomas Martin, O. P., was transferred from Newport and Schuyler and became pastor of St. John's Church, January 10, 1841. He is described as "one of the most distinguished priests of the older generation." He organized the first temperance society in Utica and was noted for his zealous efforts in suppressing the frightful evils of drunkenness. He had the Confraternity of the Most Holy Rosary canonically erected in the parish by a diploma from Rome, dated July 19, 1842.

As the little cemetery off Steuben street was now wholly inadequate for the size of the parish, Father Martin purchased on June 3, 1844, in the name of the church, five acres of land for burial purposes. The ground forms a portion of the present St. Agnes' cemetery.

Rev. George McCloskey was assistant priest to Father Martin from October 12, 1844, till June 1, 1845. His brother later on became Bishop of Louisville, and Father McCloskey was made Vicar-General and President of the Seminary, which positions he retained until his death.

Rev. Joseph Stokes became pastor May 11, 1845. His failing health made it impossible for him to carry out all his projects for the spiritual improvement of the parish. But in spite of his infirmities he accomplished one thing for which he deserves to be especially remembered. The parish had now been in existence for upwards of thirty years, and yet there was no parochial residence for the clergy. From the beginning the priests were obliged to board here and there at different houses in the parish, often in public hotels. The difficulty from the first had been that there was no convenient site that could be obtained. The lots donated for the first church covered only half the block on Bleecker street. All the lots in the rear of the church had come into the possession of Rev. Eleazor S. Barrows, a retired Presbyterian minister, noted for his extreme antipathy to the Catholic Church. He had erected upon the ground a residence for himself. Upon the death of Mr. Barrows in June, 1850, Father Stokes managed to purchase from his heirs the house and all the adjoining lots, thus securing a much needed rectory, and making the church property run through from street to street. But Father Stokes never had the happiness of residing in the new rectory as growing infirmities compelled him to give up his charge in the following winter. During his pastorate Father Stokes had ten different assistant priests, viz: Rev. John McMenomy, July 13, 1845-September 1, 1845; Rev. William Howard, September 20, 1845-October 6, 1845; Rev. Daniel Cull, October 24, 1847-April 2, 1848; Rev. Hippolyte C. De Luynes, S. J., August 1, 1848-September 15, 1848; Rev. Thomas Ouellet, S. J., August 13, 1848-September 3, 1848; Rev. Patrick Caraher, October 15, 1848-January 20, 1850; Rev. Michael J. Kelly, July 1, 1850-September 1, 1850; Rev. Michael E. Clarke, October 28, 1850-June 15, 1851; Rev. William C. Coghlan, November 12, 1851-May 1, 1854.

Rev. Francis P. McFarland opens the longest and one of the most important pastorates in the history of the parish. Francis

Patrick McFarland was born in Franklin, Pa., April 16, 1819,—almost on the very day when this parish, destined to be sanctified by his zealous labors, had its birth. In the Providence of God new countries are evangelized by missionaries from other countries, but in the course of time, native vocations spring up to meet the wants of the new kingdom brought to Christ. And so, whilst we shall never forget the debt of gratitude which we owe to that little band of Irish missionaries that planted the good seed in Utica, still we glory in the fact that Father McFarland was the first product of our own soil—the first American pastor of St. John's Church. He came to the parish March 1, 1851.

The Utica of Father O'Gorman thirty-two years before, with its 400 houses and 2,000 people, had now become a thriving city with ten times that population, and the church had kept pace with the growth of the city. Father McFarland's zealous labors among the people of St. John's crowned the glory of the second church. His work was lasting. He made an impression in the parish which remained long after the hallowed walls of the church, which he loved so well, had been razed to the ground. His memory is still green in Utica, the blessing which he left upon the church still clings to it and long will his name be revered in the parish, which had the happiness of being the witness of his saintly labors.

It was during Father McFarland's pastorate that the Christian Brothers came to Utica. It was their first foundation outside of New York City. The beautiful school building on the corner of John and Elizabeth streets, which belongs to the church, was built during his pastorate. Assumption Academy for boys was opened September 1, 1854, and to-day its long line of graduates are found among the citizens of Utica and elsewhere in every walk and profession in life. The Solemn Jubilee of this institution, which was celebrated May 15, 1904, with so much enthusiasm, was a striking proof of what it has accomplished in the last half century.

Rt. Rev. Thomas M. A. Burke, the distinguished Bishop of Albany and one of the first pupils of the Academy, was the panegyrist on the occasion. Truly has the Blessed Founder of the Christian Brothers—St. John Baptist De La Salle—watched

in Heaven over the work done by his faithful sons in Utica for Catholic youth.

In order to meet the necessary requirements of the growing congregation Father McFarland purchased additional lots for burial purposes—thus extending the limits of St. Agnes' Cemetery. It was also during the pastorate of Father McFarland that the first mission was given in St. John's Church. It took place in the month of October, 1857. It was a memorable mission, conducted by those celebrated Redemptorist Fathers—Fathers Walworth, Hewitt, Deshon and Baker.

Father McFarland was the first pastor to reside in the old Barrows house, which was the new rectory, purchased by Father Stokes, and which stood nearly on the site of the present rectory. In the very midst of his labors the Bulls arrived from Rome, naming him the third Bishop of Hartford, Conn.

"He carried from Utica," to use the words of the local newspaper of the day, "the love of every man, woman and child, Catholic or Protestant, who had known him during his residence here." He left for his new field of labor March 6, 1858.

Besides Father Coghlan, who had assisted Father Stokes and remained afterwards with Father McFarland until he became pastor of Clinton, May 1, 1854, five other priests assisted Father McFarland during his pastorate, viz: Rev. James Smith, May 1, 1854-April 1, 1855; Rev. Daniel P. Falvey, April 20, 1855-August 4, 1855; Rev. John McDermott, September 6, 1855-March 9, 1856; Rev. Joseph H. Herbst, March 31, 1856-March 22, 1858; Rev. Joseph H. W. Maeyer, September 1, 1857-October 1, 1858. Rev. Thomas Daly served from April 25, 1858, to October 11, 1881.

Just as St. John's Church was beginning its long career, in the autumn of 1822, an Irishwoman with a babe in her arms, bade farewell to her native land and sailed away for free America. The infant was Thomas Daly, who was destined to occupy so long a space in the development of this parish. Father Daly became pastor April 25, 1858. Under his administration a wonderful development took place. His first care, upon taking charge, was to complete and perfect the spiritual edifice, whose foundations had been so broadly and solidly laid by his saintly predecessor. The society of the Children of Mary was organized

by him and placed under the direction of the Sisters of Charity. The society was organized December 8, 1858—the very year of the apparition at Lourdes—and is still in existence and in a most flourishing condition.

His next care was to provide a home for orphan boys, and under his direction the Christian Brothers opened an orphan asylum for boys in a portion of the school building, on the Feast of the Annunciation, March 25, 1862. Engrossed in spiritual works he soon found temporal concerns thrust upon his attention, and calling for the exercise of his zeal and energy.

The second church, which seemed altogether too large at the time of its erection, was now fast becoming inadequate for the increasing numbers of the congregation, and he saw that it would be necessary to take immediate measures for the erection of a more spacious edifice. Mass was said in the second church for the last time on Sunday, June 8, 1868. On the following day the work of tearing down was commenced. And so the church from whose pulpit had been heard the learned and profound teachings of a Dubois—whose walls had resounded with the powerful, majestic and soul-thrilling eloquence of the lion-hearted Hughes—and through whose aisles had floated the soft sweet music of that gentle Prince of the Church—the beloved Bishop McCloskey—our first American Cardinal—this church of hallowed memories was soon levelled to the ground and passed into history.

Following were the assistant priests to Father Daly in the second church: Rev. Patrick J. M. McGlynn, a nephew of Father Quarter, July 15, 1858-October 1, 1858; Rev. Eugene Carroll, October 10, 1858-December 1, 1860; Rev. William F. Sheehan, now pastor of St. Patrick's Church, Watervliet, January 20, 1861-November 23, 1861; Rev. Francis J. Purcell, the late pastor of St. Mary's Church, Skaneateles, November 23, 1861-July 4, 1865; Rev. John McDonald, a nephew of the late Archbishop Walsh of Toronto, and the first student of St. Joseph's Provincial Seminary, Troy, September 15, 1864-August 26, 1866; Rev. Patrick F. Smith, August 26, 1866-March 4, 1867; Rev. Bartholomew B. Grattan, March 17, 1867-July 5, 1868.

The cornerstone of the present St. John's Church was laid by Father Daly, June 27, 1868. The sermon on the occasion was preached by Rev. Dr. Keating, pastor of Newport, N. Y. The papers and coins which had been placed in the cornerstone of the second church were found to be in a good state of preservation, and were deposited, with the other articles, in the cornerstone of the present church. For a few years the congregation was compelled to make use of the Court House and the Sisters' School building as places of worship. The work was pushed as rapidly as possible, and, although not entirely finished, the new church was opened on Christmas, 1869, by Father Daly.

It is a coincidence that the second church had been opened also on Christmas just thirty-three years previous. The old Barrows house which had served for a rectory for nearly twenty years was also torn down during the year 1869, and the present elegant and spacious residence for the clergy was constructed. While this work was going on, Father Daly accepted the kind hospitality of Leslie A. Warnick, where he lived from April to July, 1869. Much to the joy and consolation of that good Catholic family their residence became, for the time being, a little church, and whilst baptisms and marriages and other sacraments were being administered in their house, they felt that God was close to them and that His special blessing was falling upon their quiet home that would remain with them during life.

A house was subsequently provided for Father Daly at 58 Mary street, where he resided until the completion of the new rectory. But, besides the building of the church and rectory, both of which works demanded so much of his attention, another task was imposed upon Father Daly. The accommodations for the orphan boys at the school building were found to be totally inadequate, and besides the Catholics of the city generally were beginning to appreciate more and more the opportunity presented by Assumption Academy for a sound Catholic education, as well as the highest form of commercial and scientific instruction. It became necessary, therefore, in the summer of 1869, to make provision for the orphan boys in another place, and a large and commodious building was erected on the corner of Rutgers street and Taylor avenue.

The Assumption Academy building was henceforward devoted

exclusively to educational purposes, and the orphan boys were transferred to the new asylum, now known as St. Vincent's Industrial School. There was still another matter that occupied the attention of Father Daly while he was rushing the completion of the new church. It was his privilege to complete the work of his predecessors, Fathers Martin and McFarland, and secure a permanent resting place for the departed members of the parish. In 1871 he purchased that narrow strip of land running along the Gulf, from South to Pleasant street, and known as "the Farm."

About this time St. Agnes' Cemetery Association was formed and Father Daly was one of the original trustees. The five acres of land belonging to the church which had been purchased for burial purposes in 1844, and the additional lots purchased by Father McFarland, were conveyed to this new corporation, and that portion of the farm bounded by South, Third, Arthur streets and the Gulf, was sold by the church to the trustees of St. Agnes' Cemetery Association. The remainder came into the possession of the Christian Brothers in 1866 when they purchased the Asylum property from Bishop McNeirny.

Finally, the great day of Father Daly's life arrived. St. John's was dedicated October 2, 1872, by Rt. Rev. John J. Conroy, Bishop of Albany, assisted by the Coadjutor Bishop, Rt. Rev. Francis McNeirny. Rt. Rev. Francis P. McFarland, Bishop of Hartford, the light of the second church, came back to preach the dedication sermon of the third. Among the Bishops present at the dedication was Rt. Rev. John Loughlin, Bishop of Brooklyn, one of the former assistant priests of the second church.

Rev. William J. Smith was assistant priest to Father Daly during the first years of the construction of the new church, i. e., from June 28, 1868, till March 1, 1870. Rev. James M. Ludden, now pastor of St. John's Church, Albany, assisted Father Daly during the latter portion of that period, and remained with him for a few weeks after the dedication; i. e., from March 13, 1870, till November 26, 1872. Following were the assistant priests to Father Daly afterwards, in the new church: Rev. Patrick J. Birmingham, November 1, 1872-January 1, 1873; Rev. Luke G. O'Reilly, May 1, 1874-April 8, 1877; Rev.

James L. Meagher, April 1, 1876-May 15, 1876; Rev. Edward A. Terry, June 24, 1876.

After a couple of years Father Daly's health began to fail, and Father Terry was obliged to take almost entire charge of the affairs of the parish. After the departure of Father Meagher he was assisted in his laborious duties by Rev. John F. Mullany, LL. D., now pastor of St. John the Baptist Church, Syracuse, from May 24, 1880, till July 7, 1880, and by Rev. Patrick J. Brady from July 2, 1880, till July 9, 1880. In the summer of 1880 it became painfully evident that Father Daly's mental powers were breaking under the strain which had been placed upon them, and it was deemed advisable by the Bishop to appoint an acting pastor with full powers to administer the affairs of the parish. The choice of Bishop McNeirny fell upon Rev. James M. Ludden, then pastor of St. Mary's Church, Little Falls. Father Ludden had endeared himself to the people of St. John's during his incumbency, about a decade previous, as assistant priest, and the selection seemed a very happy one. Father Terry was transferred to St. Ann's Church, Albany, as pastor, September 21, 1880. A large portion of the congregation, however, were very much dissatisfied with the change, and clamored for the return of Father Terry. There is no doubt that Father Terry had become very popular, especially on account of his brilliant and very dramatic sermons, and his touching and pathetic funeral orations. But his admirers, who comprised most of the influential people of the church, seemed to have completely lost their heads and become crazed with a kind of hero-worship for the idol of their affections, and contrary to all Catholic principles they attempted to dictate to the Bishop in the exercise of his lawful authority in the appointment of pastors.

Naturally things were made very disagreeable for Father Ludden. Many of the pewholders went so far as to withdraw entirely their support from the church, and frequented other Catholic churches in the city. As a consequence, the revenue gradually decreased, and it became very difficult, if not impossible, for Father Ludden to raise sufficient funds for the proper maintenance of the church and school.

Meanwhile Father Daly had retired to Mt. Hope Retreat,

Mt. Hope, Md., October 11, 1880, where, under the tender care of the Sisters of Charity, he spent the remainder of his days. He retained the title of pastor of St. John's until his death.

For nearly a year and a half Father Ludden struggled against the peculiar difficulties of the situation, which continued even after all hope had been given up of the return of Father Terry. Finally the Bishop was invoked to bring this unpleasant state of things to an end. As a necessary condition for settlement the Bishop required the clear and explicit recognition of his Episcopal authority. A committee on behalf of St. John's congregation, in a letter dated January 27, 1882, to Rt. Rev. Francis McNeirny, Bishop of Albany, stated among other things, "That, if in the course of the discussion that has unfortunately arisen on this subject, any of us have given expression to any sentiment questioning your authority as Bishop, to appoint or remove the priests of the parish in accordance with the statutes governing the diocese, or to your authority or right to be obeyed as our Bishop, we hereby, in the most unqualified manner, retract the same. That there may be no doubt of the position we occupy in the matter, allow us further to say that we do now accept and recognize the Rev. Father Ludden in the position to which you have appointed him."

Bishop McNeirny in his reply to this communication dated February 4, 1882, said: "The rights of the Ordinary being clearly and distinctly recognized, the Bishop will promptly take into consideration your petition, and grant every relief which the good of souls and the welfare of St. John's parish can call for."

Father Ludden acquiesced in the decision of the Bishop and was transferred to Albany as pastor of St. John's Church, February 18, 1882. Rev. James B. Greene, assisted Father Ludden from December 16, 1880, till May 12, 1881, and Rev. Joseph A. Lanahan from July 10, 1881, till February 18, 1882.

Rev. J. S. M. Lynch, pastor of Warrensburgh, N. Y., was transferred to Utica and took up his duties as acting pastor February 18, 1882. As Father Lynch was an entire stranger in the parish, and as the people were tired of the distracted condition of the church, peace and order were soon re-established and confidence was revived.

The new pastor's first efforts were directed towards the chil-

dren. The Sisters of Charity had conducted a pay school in connection with their Orphan Asylum for nearly a half century, but the attendance was very limited. There had been a great falling off in the attendance at the Assumption Academy, and thus it had come to pass that with good Catholic schools in the parish, a majority of the children were attending the public schools. Additional Brothers were added to the teaching force for the boys and arrangements were made with the Superiors of the Sisters of Charity at Emmitsburg whereby each teacher would receive a certain fixed salary from the funds of the church.

When these preliminaries had been settled it was announced that parochial free schools were now firmly established, and it was expected that all the children of the parish, unless there was some legitimate hindrance, would attend them. As a matter of fact, beginning with the fall session of 1882, there was a largely increased attendance in both the boys' and girls' departments. Father Lynch next bent his efforts towards a reduction of the church indebtedness, which amounted to over \$50,000. In a few years this pressing burden was materially decreased.

Rev. Thomas Daly, who had been pastor of the church since December 25, 1869, died at Mt. Hope Retreat, February 5, 1885. His funeral took place from St. John's and was one of the largest and most impressive in the history of Utica. The eulogy was pronounced by Rev. John F. Lowery, LL. D., pastor of St. Mary's Church, Troy, and whose deep personal sorrow in the loss lent a touching pathos to his eloquent panegyric. The remains of Father Daly were tenderly laid to rest in St. Agnes' Cemetery, Utica, beside those of his father and mother.

The following were Father Lynch's assistant priests during his pastorate: Rev. Joseph A. Lanahan, February 18, 1882-January 16, 1883; Rev. William A. Ryan, January 16, 1883-June 24, 1885; Rev. John J. Toomy, January 16, 1883-May 15, 1887; Rev. John F. Lovett, January 24, 1885-May 15, 1887; Rev. Antony Castelli, for the Italians, September 10, 1885-May 15, 1887.

The new Diocese of Syracuse was created November 26, 1886, and the Vicar-General of the Diocese of Albany, Very Rev. Patrick A. Ludden, was appointed the first Bishop, December 8, 1886. Bishop Ludden was consecrated in the Church of the

Assumption, Syracuse, May 1, 1887. He selected for his Vicar-General and rector of his Cathedral Father Lynch, who thereupon closed his connection with St. John's, Utica, and entered upon his new duties in Syracuse May 18, 1887.

Rev. James J. Moriarty, LL. D., served as pastor from May 18, 1887, till December 4, 1887. The labors of Father Moriarty in this church were of short duration. He came from St. John the Evangelist Church, Syracuse, which the new Bishop had selected for his Cathedral. With a deep appreciation of the responsibility of the task imposed upon him in presiding over the destinies of this important parish he was already maturing projects for its advancement and well-being when his light suddenly went out. Following were assistant priests during his pastorate: Rev. John J. Toomy, May 15, 1887, till June 10, 1887; Rev. John F. Lovett, May 15, 1887, till June 24, 1887; Rev. John J. McGuinness, June 24, 1887, till December 4, 1887. Father Moriarty died December 4, 1887, at his residence corner Broad and Second streets, where he had taken up temporary quarters since coming to Utica. It was forty-seven years since a pastor of the church had died in Utica. His funeral took place from this church December 6, 1887. Bishop Ludden officiated, assisted by a large concourse of the clergy from various parts of the State. The eulogy was pronounced by his life-long friend, Rev. James H. McGean, of St. Peter's Church, New York. And so passed away the nineteenth pastor. His pastorate was the shortest of all in the history of the parish. Yet he was long enough with the people of St. John's to enable them to recognize those sterling qualities of mind and heart that ennobled his passing presence, and will serve to keep alive his memory. During the vacancy Father McGuinness continued as acting pastor. Rev. John V. Simmons assisted him from December 7, 1887, till January 9, 1888.

Rev. Thomas F. Cullen was pastor from January 9, 1888, till May 9, 1891. Father Cullen was the first pastor who was born within the limits of the present Diocese of Syracuse. Even as Father McFarland was the first pastor who was the product of American soil, so Father Cullen was the first to spring from our State of New York. And more than this, he was a native both of the diocese and of its episcopal city. He took charge of the

parish January 9, 1888. Coming in robust health and in the full vigor of manhood, thoroughly equipped for his task, burning with zeal for the salvation of souls, he threw himself into his work with an earnestness which gave promise of great results. Constantly conceiving and maturing plans for the spiritual welfare of his flock, his thoughts by day and night were for the betterment of his people.

It was during the pastorate of Father Cullen that St. John's Church was designated by the Bishop as one of the very few in the diocese whose pastor would be henceforth what is called, in the language of the Church, an irremovable rector. As the parish was now in a condition to merit this marked distinction, and as in the eyes of the Bishop, Father Cullen possessed all the qualifications befitting the dignity, he was selected the first in the long line of pastors of the church to enjoy this high honor.

But alas! the bright hopes that were built at the coming of Father Cullen were soon to be dashed to pieces. He was to sow the seed, but another was to reap the harvest. After presiding over the parish a little more than three years he was stricken down, and after a brief illness, expired in the rectory—the first priest to die in the parochial residence since the formation of the parish, nearly seventy-five years before. His funeral was the most imposing that ever took place from the church. Bishop Ludden officiated at the Pontifical Requiem Mass and the Vicar-General, Father Lynch, delivered the funeral discourse. He was buried in St. Agnes' Cemetery in Syracuse. Father Simmons remained as assistant priest till January 22, 1888, and Rev. William P. Quinn was assistant priest during the rest of the term of Father Cullen.

Rt. Rev. Monsignor James S. M. Lynch, D. D., LL. D., was appointed pastor July 2, 1891. One of his first acts was to unite Assumption Academy with the Sisters' Academy for Girls, and to have the joint institution incorporated by the Regents of the University of the State of New York, under the name of the Utica Catholic Academy. The charter is dated December 9, 1891. The union of the two schools was effected without disturbing the autonomy of either, and provision was made for the holding of Regents' examinations in both academies.

The church had now been built over twenty years but had

never been entirely completed. Father Lynch now set to work to construct the twin towers, and to completely remodel and renovate the whole interior, taking away the unsightly galleries and erecting the present side chapels. A chime of ten bells, donated by various members of the congregation, was solemnly blessed by Bishop Ludden, March 18, 1893. Rev. William Livingston of the Archdiocese of New York preached the sermon on the occasion. A marble memorial tablet containing the names of all the deceased Bishops and priests of the church was unveiled November 25, 1893. Father Lynch preached a historical sermon on the occasion.

The solemn re-opening of the church, after the improvements had all been completed, took place November 11, 1894. In the regrettable absence of the Bishop of the diocese, Rt. Rev. Henry Gabriels, D. D., Bishop of Ogdensburg, was the celebrant of the Pontifical Mass, and Rt. Rev. Thomas M. A. Burke, D. D., Bishop of Albany, was the preacher. Rt. Rev. Thomas J. Conaty, D. D., now Bishop of Monterey and Los Angeles, preached at the Vesper service in the evening. The late Rt. Rev. Bernard J. McQuaid, D. D., Bishop of Rochester, preached at the blessing of the memorial pulpit, June 30, 1895.

According to a law passed by the Legislature of 1895 the State Superintendent of Public Instruction was authorized to prescribe a special four years' course of study which would hereafter have to be taken by all candidates for admission to any training school for teachers in the State. In order to gain a still further recognition of the parish schools from the State, a uniform course of study that would fully meet the requirements of this new legislation, was prepared, and it received the formal approval of Superintendent Charles R. Skinner, in a letter addressed to the principal of the Utica Catholic Academy, Father Lynch, June 17, 1896.

An elaborate celebration of the Diamond Jubilee of the organization of the parish and of the Silver Jubilee of the dedication of the church took place October 3, 1897. Rt. Rev. Patrick A. Ludden, D. D., was the celebrant of the Pontifical Mass. The sermon was delivered by Rev. John F. Lowery, LL. D., of Troy. Rt. Rev. Henry Gabriels, D. D., and Rt. Rev. Thomas M. A. Burke, D. D., were present in the sanctuary. On the Feast of

the Holy Name, January 14, 1900, the church was honored by the visit of His Eminence James Cardinal Gibbons, Archbishop of Baltimore. He celebrated the eight o'clock Mass and administered Holy Communion to the members of the Holy Name Society, and afterwards preached an eloquent sermon on the Holy Name at the High Mass.

The solemn consecration of the church took place December 16, 1900. The ceremony was performed by Rt. Rev. Patrick A. Ludden, D. D. He also consecrated the new marble altar, which is the gift of James A. Murphy of Chicago, Ill. The two side altars were consecrated by Rt. Rev. Henry Gabriels. The Most Rev. Sebastian Martinelli, D. D., Apostolic Delegate for the United States, was the celebrant of the Solemn Pontifical Mass. The preacher of the consecration sermon was the Rt. Rev. James A. McFaul, D. D., Bishop of Trenton. The Most Rev. Michael A. Corrigan, D. D., Archbishop of New York, and Rt. Rev. Monsignor Joseph F. Mooney, Vicar-General, also of the Archdiocese of New York, were present in the sanctuary. The Most Rev. Apostolic Delegate celebrated Pontifical Vespers in the evening, and the sermon was preached by Monsignor Mooney.

An event took place in the church October 27, 1901, which on account of its rarity, if not uniqueness, is worthy of being put on record. At the request of Bishop Ludden the sacrament of confirmation was administered in St. John's Church by an Irish Bishop, on a visit to this country—Rt. Rev. John Clancy, D. D., Bishop of Elphin (Sligo). He also preached an eloquent sermon at the High Mass on the same day.

A very interesting event took place September 7, 1903, which is worthy of mention in connection with the history of the parish. Previous to 1830 there was no Catholic cemetery in Utica, and Catholics were for the most part buried in secular burying grounds. At that time Nicholas E. Devereux donated to St. John's Church for the purposes of a cemetery about an acre of woods in Elm Grove, lying between Elm and Steuben streets, with a driveway leading to Steuben street. Burials took place in this cemetery until the purchase of St. Agnes' Cemetery in 1843, after which it was gradually abandoned. The growth of the city demanding, the Common Council in March, 1896, ordered a street laid out running directly through this abandoned

cemetery and leading from Elm to Steuben streets. The bodies buried in the way of this new street were removed by order of the Common Council and re-interred in St. Agnes' Cemetery. The time now seemed to have come for the decent disinterment of the remaining bodies on the north and south sides of this new street, called Addington Place. Accordingly the work was accomplished in the summer of 1903 at the expense of St. John's Church. It was estimated that there were in all about six hundred bodies removed from the old cemetery and re-interred in St. Agnes' Cemetery.

The trustees of St. Agnes' Cemetery had provided a suitable plot of ground for the burial, and the pastors of the city decided to erect a monument upon the spot, which has since been placed in position.

The most recent celebration in the church was the Golden Jubilee of the Assumption Academy and of the coming of the Christian Brothers to Utica. The event took place on the Feast of St. John Baptist De La Salle, May 15, 1904. In the unavoidable absence of the Bishop of the diocese, who was in Rome on his *ad limina* visit, Rt. Rev. Thomas M. A. Burke, D. D., Bishop of Albany, presided on the occasion. Bishop Burke was one of the first pupils of Assumption Academy, having entered the school on the opening day, September 3, 1854. He was the celebrant of the Solemn Pontifical Mass at the celebration, and he also preached the panegyric of the Saint and the Golden Jubilee sermon.

Monsignor Lynch was born September 20, 1846, in Albany. His studies for the priesthood were made at St. Joseph's Seminary, Troy, where he was ordained June 11, 1870. His first appointment was to St. John the Evangelist Church, Syracuse, where he served as assistant from June 15, 1870, till December 25 of the same year, when he was given charge of the new parish of St. Patrick's, which, as assistant at St. John's, he had helped to organize. He left St. Patrick's, September 1, 1871, to become director of St. Joseph's Seminary at Troy. He was with the Jesuits in Canada from December 8, 1872, till June 1, 1873. He was pastor of Baldwinsville from May 1, 1874, till March 1, 1875, when he became acting pastor of Amsterdam and North Albany. After seven months he again became director of St. Jo-

seph's Seminary and remained in that capacity for five years, or until July 1, 1880, when he became acting pastor of St. Agnes' Church, Cohoes. February 1, 1881, till October of the same year, were spent with the Jesuits at Rochampton, England, and Frederick, Maryland. Then came the pastorate at Warrensburg, October 1, 1881-February 18, 1882; St. John's, Utica, February 18, 1882-May 15, 1887; Vicar-General and rector of St. John's Cathedral, Syracuse, May 15, 1887-July 2, 1891. On the latter date Father Lynch began his second pastorate at St. John's and shortly afterward he was made a member of the Papal Household, the first priest of the diocese to be so honored.

Following is a list of the assistant priests during the second term of Monsignor Lynch as pastor: Rev. William P. Quinn, July 2, 1891-December 31, 1892; Rev. Charles McManus, May 17, 1891-May 1, 1892; Rev. John E. Chapuis, May 6, 1892-February 21, 1893; Rev. Peter F. McCabe, February 16, 1903-December 20, 1893; Rev. William S. Lalor, March 6, 1893-December 19, 1893; Rev. James M. Murphy, December 29, 1893—; Rev. Thomas N. Staunton, January 12, 1894-June 8, 1894; Rev. John Lunney, July 27, 1894-September 20, 1894; Rev. Patrick H. Boland, October 19, 1894-June 8, 1896; Rev. Anthony Castelli (for the Italians), November 1, 1894-August 1, 1896; Rev. Michael J. Mara, June 12, 1896-August 7, 1899; Rev. Richard Purcell, October 25, 1899-January 19, 1903; Rev. Richard P. O'Connor, January 17, 1903—.

In concluding this brief sketch it need only be added that St. John's Church is now in a very prosperous state. The church now with the extensive improvements made on it and the rectory and the Assumption Academy building can certainly be valued at \$200,000. With the exception of a trifling debt on the school building the entire property is free from all encumbrances. There are about 4,500 souls in the parish. Monsignor Lynch is ably assisted in the administration of the parish by his two very zealous assistants, Rev. James M. Murphy and Rev. Richard P. O'Connor.

The roll of membership in the various associations shows a good healthy spiritual condition. With few exceptions all the children of the parish are attending the parochial free schools. There are seven hundred and fifty pupils registered in the Utica

Catholic Academy in the different grades and among these about one hundred and sixty hold Regents' preliminary certificates and are registered at the State Capitol as academic students.

The retrospect of this first church in the Diocese of Syracuse is consoling—the outlook for the future most promising.

ST. JOSEPH'S (German)

THE parish of St. Joseph's dates back to 1842 and the history of the trials, the struggles and the triumphs of this, the second Catholic congregation of Utica, is of more than passing interest. St. Joseph's was organized at the beginning of the year 1842 and at the time was the only German Catholic Church between Albany and Buffalo. On June 4, 1843, St. Joseph was chosen patron of the church. The Rev. Joseph Prost was the first pastor.

Father Prost had many difficulties to overcome, for during the first years there were many dissensions in the parish, of which not a few were caused by the actions of the trustees.

The parish was administered by secular clergy until March, 1859, when the Franciscan Fathers (Minor Conventuals) assumed charge.

The present church edifice (the third since the founding of the parish) was built in the years 1871-73 and is one hundred and eighty feet in length and ninety feet in width. It is of brick, with stone trimmings, carrying two large towers, which are easily visible from the surrounding country.

In the sanctuary there is a magnificent altar of white Italian marble and Mexican onyx.

The interior of the church has recently been remodeled and decorated; new stained glass windows, portraying the life of our Lord, from the famous Tyrolese shops were placed in position, together with group stations of the Way of the Cross with figures three feet, ten inches high. A beautiful communion rail of white marble with brass gates and a pulpit of marble, onyx and brass, were also added. The aisles are laid with interlocking rubber tiling. These improvements were completed in 1907, at a cost of \$30,000.

For upwards of half a century St. Joseph's (German) Church has had its own school. Following the old German Catholic principle of "school first, church second," we find that while the church was a plain frame building, the school was a handsome brick building. This school, built in 1855, was entirely inade-

quate, as the parish grew, to meet the demands made upon it, and the result is the present beautiful school building, which covers a space of fifty by one hundred feet, is three stories high, with eight large class rooms on the first two floors and a large hall in the upper story. The school is attended by 450 children, who are taught by the Sisters of St. Francis. The Sisters occupy a large brick convent in the rear of the church.

The old school has been converted into a meeting hall for the various societies connected with the church.

An important and much needed improvement was the building of a new priests' convent (begun in June, 1905, and completed in April, 1906), which adjoins the church, and is a handsome three-story, pressed-brick structure. It was built during the administration of the present pastor.

St. Joseph's has a large and finely equipped church property, occupying the block between Columbia and Lafayette streets, and having a frontage of several hundred feet on each street. It is in the heart of the city, on streets traversed by the car lines connecting Little Falls, Utica and Rome. The buildings are the church and parochial house connected with it, the large school building on Varick street, the convent of the Sisters, the assembly hall and the old parochial residence at the corner of Varick and Columbia streets, occupied since 1876 as the residence of the organist and choir-master. The whole represents an outlay of more than \$300,000, a fine testimony to the self-sacrificing spirit of a poor community.

The clergy attending to the wants of the parish now are the Rev. Francis Lehner, O. M. C., pastor, and his three faithful assistants, Revs. Marc Maser, O. M. C., Cornelius Richartz, O. M. C., and Roger Judge, O. M. C. Father Lehner was appointed January 22, 1905.

The first pastor, Rev. Joseph Prost, served from April 30, 1842, to June 4, 1843. The pastors and assistants who followed him were: June 4, 1843, to July, 1844, Rev. Adelbertus Inama; July 18, 1844, to October 13, 1849, Rev. Florian Schwenninger of the Order of St. Benedict; October 20, 1849, to December 10, 1854, Rev. J. Arnold; December 10, 1854, to April 22, 1859, Rev. Friedrich John Constant Weber, rector pro tem.; April 28, 1857, to May 15, 1857, Rev. Theodore Noethen; May 15 to June 14, 1857,

Rev. Maurus Maria; June 21, 1857, to January 31, 1859, Rev. Gustavus Mietlinger; March 7, 1859, to March 27, 1859, Rev. Franciscus Maria; to April 21, 1859, Rev. Leopoldus B. M. Moczygamba, O. M. C.; 1859, Rev. Ladislaus Maria Korten; June 10, 1859, to May 7, 1860, Rev. Dominic Messen, O. M. C.; May 27, 1860, to July 1, 1860, Rev. Clement Mutsaer, O. M. C.; July 1, 1860, to December 2, 1860, Rev. Bonaventura Heller, O. M. C.; December 2, 1860, to July 9, 1861, Rev. Ladislaus Maria Korten, O. M. C.; July 10, 1861, to January, 1862, Rev. Pius Kotteiro, O. M. C.; January, 1862, to December, 1862, Rev. Leopoldus Moczygamba. Father Moczygamba was at this time commissary general for the Order of Minor Conventuals of North America. Rev. Oderic Vogt, Rev. Antonio Ronadowski and Rev. Clement Luitz, to September 14, 1862; Rev. Alphonsus M. Zoller, O. M. C., 1862; Rev. Francis Neubauer, O. M. C., June, 1864; Rev. Bonaventura Corney, O. M. C.; Rev. Caesar Cucchiarini, O. M. C.; Rev. Clement Luitz, O. M. C., January 15, 1866; Rev. P. M. Joseph Lesen, O. M. C.; Rev. P. Alexis Bodenbergh, O. M. C.; 1867, Rev. Clemens P. Mutsaers, O. M. C., Rev. P. Fidelis Dehm, O. M. C., Rev. Peter Jachetti, O. M. C., Rev. C. Cucchiarini, O. M. C.; 1868, Rev. P. Oderic Vogt, O. M. C., Rev. Bonaventura Corney, O. M. C., Rev. P. Norbert Stoller, O. M. C.; 1869, Rev. P. Bernard Ettensperger, O. M. C.; 1870, Rev. P. Bonaventura Heller, O. M. C., pastor; 1872, Rev. P. Alphonsus M. Zoller, O. M. C.; 1873, Rev. Patrick Delaney, O. M. C., Rev. Bonaventura Heller, O. M. C., Rev. Norbert Stoller, O. M. C., Rev. Vincente Dumiovich, O. M. C.; 1874, Rev. Anthony Gehring, O. M. C., Rev. Oderic Vogt, O. M. C.; 1875, Rev. Leonard Reich, O. M. C.; 1876, Rev. Oderic Vogt, pastor; Rev. Clement Luitz, O. M. C., Rev. Conrad Ellison, O. M. C.; 1880, Rev. Fidelis M. Vogt, O. M. C., Rev. Francis Neubauer, O. M. C.; 1882, Rev. Leonard Reich, O. M. C., pastor; Rev. Louis M. Miller, O. M. C., Rev. Bonaventura Zoller, O. M. C., Rev. Bonaventura Doyle, O. M. C., Rev. Alexis Rossbauer, O. M. C., Rev. Angelus Goessmann, O. M. C., Rev. Bernard Ettensperger, O. M. C., Rev. Clement Luitz, O. M. C.; 1887, Rev. Lucius Matt, O. M. C., Rev. Bonaventura Doyle, O. M. C., Rev. Albert Regensburger, O. M. C., Rev. Ambrose Rheiner, O. M. C.; 1892, Rev. Alexis Rossbauer, O. M. C., pastor; Rev. Conrad Ellison, O. M. C., Rev. Guido Epp, O. M. C.; 1895, Rev. Oderic Auer,

O. M. C.; 1899, Rev. Fidelis M. Vogt, O. M. C., pastor; Rev. Oderic Auer, Rev. Bernard Ettensperger, O. M. C.; 1900, Rev. Peter W. Scharoun, O. M. C., pastor; Rev. Ferdinand Mayer, O. M. C., Rev. Aegidius Block, O. M. C., Rev. Henry Thameling, D. D., O. M. C., Rev. Othmar Hellmann, O. M. C., Rev. Albert Regensburger, O. M. C.

ST. PATRICK'S CHURCH

ST. PATRICK'S CHURCH is situated at the corner of Columbia and Huntington streets and its parish extends over the western portion of the city. It was the third Catholic Church in the city, having been divided from the earlier parish of St. John's and also antedated by St. Joseph's. The parish is divided from St. John's on the east by a line extending through Washington street and continuing in Genesee, and the same line extending south through Genesee street divides it from St. Francis de Sales'. Nearby is St. Joseph's (German) Church, with Parochial School and Convent of the Order of St. Francis. Not far distant is Holy Trinity Church for the Polish inhabitants of the city. St. Joseph's Infant Home, in charge of the Sisters of Charity, is situated in the parish and is attended from St. Patrick's, as is St. Elizabeth's Hospital for the Insane, where Mass is celebrated by a priest from St. Patrick's once a month. Previous to 1846 the neighborhood lying west of the Chenango Canal was called West Utica. It was called Commons as far south as Court street and was occupied by a few straggling houses. In 1846 Nicholas Devereaux and others organized a stock company and built the steam woolen mills. The following year the Globe mills were erected and in 1848 the steam cotton mills and the neighborhood assumed a healthy growth.

Late in 1849 a movement was on foot to have a church in West Utica. For this purpose thirteen Catholics met in a small office in the Globe woolen mill. The thirteen men present at the meeting were: Peter Clogher, James Merriman, Lawrnce Doyle, Lawrence Bailey, Edward Dolan, Thomas Dolan, Myles Mulligan, Lawrence Morgan, John Holmes, Edward Ryan, William Stanford, Edward Mern and Jacob Gottery. After a discussion the gentlemen present were convinced that there was need for a church. The meeting accordingly appointed Peter Clogher to wait upon Rev. Patrick Carahar, then assistant priest at St. John's, to obtain his consent to become pastor of the new church and lay the matter before the Bishop. Father Carahar's consent

was given, and the Rt. Rev. John McCloskey, Bishop of Albany, also consented, saying that if a clergyman would be found who was willing to settle down in a congregation so poor, with no hope of improvement, he was willing, and then and there he appointed Father Carahar. The new pastor immediately entered upon the task of forming a parish. One day in December of the same year, accompanied by Peter Clogher, he made a visit around the new parish and in a few weeks a small temporary chapel had been erected of rough boards. The structure was about thirty by sixty feet. It had an altar and seats and a small melodeon in a choir loft that would accommodate about twelve persons. Here it was that Father Carahar celebrated the first Mass in the new parish on St. Patrick's Day, 1850, and this saint was chosen as the patron of the church. Here the congregation worshipped for nearly two years, until their permanent church was ready. The old building was then kept for social purposes and for years festivals and fairs were held during the holiday season and thus Father Carahar held the first fair in the city. The building was temporarily used as a dwelling house, but in 1868 it came into possession of the Sisters of St. Francis and still forms a part of their hospital, portions of it serving for their chapel and community rooms.

In the summer of 1850 Water's tavern, occupying the corner where St. Patrick's Church now stands, together with a Lutheran Church adjacent to the east, was destroyed by fire. The site was secured and preparations for building a permanent church begun without delay. The site of the burned Lutheran Church was purchased several years later by Nicholas Devereaux and presented to Father Carahar for a rectory site. The cornerstone of St. Patrick's Church was laid by Rt. Rev. John McCloskey on the evening of July 13, 1851, and the first Mass was celebrated on Christmas Day, 1851, at midnight, by Father Carahar. The basement of the church was stone with brown stone watertable, the superstructure was of brick and the spire of wood. The dimensions of the church were 64 feet front by 128 feet depth, the spire rising 180 feet. It was built in Gothic style and had a seating capacity for 820 persons. The church was valued at about \$30,000, and notable among its interior furnishings were the excellent organ, valuable paintings of St. Patrick and St. Bridget,

placed over the side altars, and a chime of nine bells. Besides a substantial rectory, built in 1868 on the lot adjacent to the church, at a cost of \$11,000, Father Carahar purchased a school building on Columbia street and for a time maintained a Parochial School with Sisters of the Third Order of St. Francis as teachers. Later, he leased the building to the city to be used as a school, the pastor to have the right to appoint the teachers. About 1870, Father Carahar fitted the building for the use of a Sunday School and societies under the name of Social Hall.

For over thirty years St. Patrick's parish flourished. Many societies were organized and supported, its choir held first rank among the choirs of the city and pastor and church shared widespread popularity. The parish debt had been reduced prior to building the rectory to \$15,000, but the cost of the rectory having been added, it was never reduced very much afterwards. Later on, owing to the pastor's failing health and the falling off of the revenues of the church, the debt and embarrassments of the parish increased. In April, 1887, the property was sold at auction and bid in by Father Carahar at \$27,600. The parish could not recover the property without assuming new obligations insisted upon by Father Carahar to insure his support in retirement and it was decided to abandon the property. Sunday, September 30, 1888, was the day set by Father Carahar for closing the church. He had already tendered his resignation and at 10:30 o'clock Mass was celebrated for the last time in that edifice by Rev. Michael Joyce, the assistant priest, and Father Carahar delivered his farewell address to his congregation. On October 4 the acceptance of the resignation by the Bishop and the appointment of his successor, the Rev. John J. McDonald, was announced. On Sunday, October 7, Father McDonald celebrated Mass in St. George's Hall on the southeast corner of Columbia and State streets, the meeting place of the Knights of St. George, a German Catholic society. In due time Social Hall, which had been sold, was recovered and enlarged. The first Mass was said therein by Father McDonald on November 18, 1888. On the night of November 8, 1889, the unoccupied church with all its furnishings, untouched since the day it was closed, was consumed by a fire of unknown origin. Nothing could be saved. The rectory, however, which was still the residence of the former pastor, was unharmed.

The event gave a new impetus to the fund already established for acquiring a new church.

Father Carahar died October 23, 1890, after an illness of three weeks, in the seventieth year of his age. He was born in County Armagh, Ireland, August 3, 1821. He was one of ten brothers. He came to America when nine years of age with his brother, Rev. Bernard Carahar, and grew up under his care. He made his collegiate studies at Fordham College and went to Mt. St. Mary's Seminary, Emmittsburg, for his theological studies. He was ordained to the priesthood in 1844. His first appointment was in the Boston Diocese, where he erected a church at Augusta, Maine. In 1848 he came to Utica as assistant priest at St. John's and in December, 1849, received his appointment to establish St. Patrick's parish. Personally, Father Carahar was a great favorite. He loved to be called "Father Pat." His speech was epigrammatical and witty. Fearless and plain spoken, he was a man of pronounced views and expressed himself with directness and energy. After the death of Father Carahar the parish recovered possession of the rectory and the site of the ruined church.

Another change of pastors was effected April 14, 1893, when Rev. John J. McDonald was transferred to Binghamton and Rev. Nicholas James Quinn took charge of St. Patrick's Church as its third pastor. His task was to proceed with building a new church. May 1, 1894, the congregation had \$17,000 on hand and it was decided to build. The contracts were let and work was begun without delay, and on July 15 the cornerstone was laid by Bishop Ludden. The sermon on the occasion was delivered by Rev. William P. Quinn, then of Whitesboro. The building was inclosed and the exterior completed before winter and was ready for dedication by the Feast of the Immaculate Conception, 1895. The new church is larger and more beautiful than the old one and the debt remaining on it at the time of its dedication was less than it ever had been upon the old one. It was Sunday and Bishop Ludden officiated and celebrated Pontifical Mass, assisted by Very Rev. J. S. M. Lynch, assistant priest; Rev. John J. McDonald and Rev. Aloysius Murphy, deacons of honor; Rev. Clement Lutz and Rev. Martin J. Hughes, deacon and sub-deacon; Rev. Joseph A. Hopkins, master of ceremonies. The sermon was

preached by the late Rev. J. J. Kennedy, Vicar-General of Syracuse. The preacher at Vespers was Rev. James O'Reilly of Clinton.

The new church is somewhat larger than the old one and is built of pressed brick with base and trimmings of brown sandstone, the roof of slate and the spire, which rises 167 feet to the base of the cross, is of the same material. The exterior is beautiful and graceful, but the chief beauty of the building is in the interior. The harmony of color, symmetry of proportions, the grandeur of design, make it a model of perfection and an edifice of which the congregation may justly be proud. The parish retains St. Patrick's Hall, the building formerly used for a church. In this building there are two large halls for use of Sunday School, societies and business purposes. It is also used as a gymnasium by the Patrician Athletic Club and is equipped with toilet, bath, locker and dressing rooms.

The first trustees of the parish were Peter Clogher and James Merriman. After the death of Mr. Clogher and the resignation of Mr. Merriman, in 1880, John Carney and Myles Mulligan succeeded them. Mr. Mulligan died in 1894 and Mr. Carney in 1902 and they were succeeded, respectively, by the present incumbents, John W. Manley and John Cox.

In the early days Whitesboro, New Hartford, Clayville, Waterville and Clinton were dependent upon St. Patrick's for the ministrations of a priest, but one by one parishes were established in each of these places, until, last of all, churches were built in Whitesboro and New Hartford in 1882.

The first assistant priest at St. Patrick's Church was Rev. Richard Gahan. Father Gahan was born in Albany, was a graduate of Holy Cross College, and was ordained at Troy on Trinity Sunday, 1882. He began his labors in St. Patrick's, June 18, 1882, remaining until November of the following year. At the time of his death, which occurred in January, 1888, he was assistant at St. John the Baptist's Church, Syracuse. The next assistant priest was Rev. Mathew K. Merns, who remained from November, 1883, to October, 1884. Father Merns was born at Clayville in 1857, finished the classical course at Niagara University, studied theology and was ordained to the priesthood at St. Joseph's Seminary. He is now pastor of St. Mary's Church, Gran-

ville, Diocese of Albany. Rev. John C. Higgins of Albany was assistant at St. Patrick's from October, 1884, to March, 1886. At the time of his death, June, 1894, Father Higgins was pastor of St. Patrick's Church, Clayville. Rev. John H. McGraw was transferred from Schenectady to St. Patrick's, March 18, 1886. In July, 1887, he was sent temporarily to Florence, and in August of the same year was made pastor of St. John's Church, Camden. He is now pastor at Clayville. Rev. Michael Joyce was assistant from October 1, 1887, to September 30, 1888, and on the latter date celebrated the last Mass that was ever said in the old church. Father Joyce is at present pastor of the Immaculate Conception Church, Fayetteville.

Father McDonald, on taking charge of St. Patrick's, was accommodated for a time by Rev. A. Castelli, Rev. M. P. Mullhall and priests of the city until the appointment of Rev. George Lee, C. S. Sp. Father Lee came from Ireland and remained from October 1, 1891, to November 1, 1893, and is now pastor of St. Ann's Church, Millvale, Diocese of Pittsburg. Rev. Theodore Provost was assistant temporarily from June to September, 1895. He is now pastor of St. John's Church, Pulaski. Rev. William P. Quinn, assistant priest from September, 1896, until his death, a nephew of Rev. N. J. Quinn, was born in Binghamton and having pursued his classical studies at Niagara University and having received bachelor's and master's degrees in arts, entered St. Joseph's Seminary and was ordained December 17, 1887. Father Quinn's earlier appointments had been to assistantship at St. John's Utica, and St. Paul's, Whitesboro. The year preceding his death had been spent mostly at southern health resorts without lasting benefit. His death occurred December 19, 1901, in the fortieth year of his age. Rev. Henry P. Hyland was sent to St. Patrick's in May, 1900. Rev. Robert J. Bogan was appointed to St. Patrick's in February, 1902, temporarily at first, but after it was decided that St. Patrick's should have two assistants, his appointment was made permanent. He was sent to Cortland July 3, 1908, and the Rev. James A. Pryor then came to the parish. Fathers Hyland and Pryor are the assistants at the present time.

Rev. Nicholas James Quinn, the present pastor, was born at Nenagh, County Tipperary, Ireland, December 6, 1840. When

about seven years of age he removed with his parents to America and settled at Binghamton. He began his education for the priesthood as one of the first pupils in the school of Our Lady of Angels, now known as Niagara University. He afterward studied at the College of St. Charles Borromeo and at St. Joseph's Seminary, where he pursued his theological course. He was ordained to the priesthood by the Rt. Rev. John J. Conroy, in the Cathedral of Albany, November 22, 1868. His first appointment was as assistant to Bishop Conroy at St. Joseph's Church, Albany. He was transferred thence to Binghamton, where, in association with his uncle, the Very Rev. James F. Hourigan, a pioneer priest of the Southern New York tier, he erected St. Patrick's Church, one of the finest religious edifices in the diocese. He continued his sacred duties there for upwards of a quarter of a century. In April, 1893, he was transferred by Bishop Ludden to the charge of St. Patrick's, Utica, where he found the parish without a church. However, in the short period of two years, he thoroughly reorganized the scattered interests into a flourishing congregation and erected a beautiful church building, which was dedicated December 8, 1895. Father Quinn comes of a family noted for its loyalty to the church. He has had two uncles and two nephews in the priesthood, four sisters, two nieces and two first cousins members of religious orders.

In October, 1908, the parish purchased two pieces of property on Cooper and Huntington streets, adjoining the church property. One of the houses is to be remodeled for a Sisters' Convent and the other has been torn down to make way for a Parochial School building, now in course of erection.

ST. MARY'S (German)

IN the course of a few decades, after the formation of St. Joseph's (German) parish, some families of the congregation and many newcomers settled in the eastern part of Utica, a section known as Corn Hill. There were found the settlers—Albrechts, Geist, Amrhein, Moraths, Mohrs, and other numerous families. In the spring of 1870, these families, all of whom attended St. Joseph's Church, appealed to Bishop Conroy of Albany and obtained permission to form a new congregation. The parish limit was the eastern part of Utica, Genesee street being the dividing line between St. Joseph's and the new congregation. In the same year the new congregation was incorporated under the title of "St. Mary's of the Immaculate Conception." Michael Albrecht and Jacob Geist were the first lay trustees.

Two lots on the corner of South and Taylor streets were bought from the Butterfield estate in 1870. To these lots the old St. Paul's Lutheran Church, a frame building, costing \$200, was moved. The first resident priest of St. Mary's Church was the Rev. George Veit, a Bavarian.

The first High Mass was sung on Christmas morning, 1870, Joseph Helten assisting as organist. The congregation consisted of about fifty families. Under the pastorate of Father Veit the land forming the cemetery belonging to St. Mary's congregation was bought of John Adrian for \$3,000 and laid out. It is situated on Webster avenue and was incorporated with the church property of St. Mary's in 1871.

Father Veit commenced the day Parochial School connected with the church. Its first teacher was John Veit, a brother of Father Veit. The auditorium of the church was used as a classroom during school time. The school had about forty scholars in regular attendance.

In the year 1872, towards Easter, Father Veit was replaced by the Rev. George Eis. During his pastorate the trustees bought from the John Slrieher estate a lot adjoining the original church lots on the north, for \$1,400. After twelve months, in 1873,

Father Eis resigned and was succeeded by Rev. Henry Fehling, a former Redemptorist. He was a man of prayer, a man of work and of ready wit. He enlarged the old frame church by adding side wings. He built the present rectory and increased the church property by buying a lot on South street.

The year 1883 saw commenced and finished the present St. Mary's Church, a brick building erected at a cost of \$30,000. Towards the fall of 1887 the health of Father Fehling became feeble. Father Henry Friesenburg was appointed assistant. Father Fehling died January 3, 1888, and was buried in St. Mary's Cemetery. His name is still held in blessed memory by the parishioners. The school, under Father Fehling, was directed and taught by Bappas and later by Nicholas Heinriche, they acting as organists at the same time. Charles Amrhein and Joseph Helten were the lay trustees and acted in that capacity for a number of years, up to the death of Father Fehling.

The Rev. Andreas Lindendorf, a former Redemptorist, succeeded Father Fehling. He selected Charles Amrhein and Christian Vaith as lay trustees. Under Father Lindendorf a new school building of brick was erected in 1892. The lay teachers were replaced in 1900 by the Sisters of St. Francis from Syracuse, who are teaching the children of St. Mary's at the present time. Two hundred pupils attend the school.

The Rev. Bernard W. Goossens was acting pastor during eight months of 1895. Finally, ill health forced Father Lindendorf to apply for a permanent assistant. The Rev. Joseph Wilmes was appointed in that capacity in 1897 and worked for the welfare of the people of St. Mary's for four years. Father Lindendorf resigned his charge in 1901, being succeeded at once by the present pastor, the Rev. Joseph Lechner. Father Lechner was born July 15, 1866, in Wegesheim, Bavaria, Germany. He was ordained from the Grand Seminary, Montreal, Canada, December 19, 1891. His first appointment in the Diocese of Syracuse was as assistant priest at St. Mary's, Binghamton, where he served from February 19, 1892, till February 29, 1895, going thence to Oswego, where he assumed the pastorate of St. Peter's (German) Church, April 15, and there remained until his appointment to St. Mary's.

Charles Amrhein resigned the treasurership of the parish and was replaced by Joseph Boehlert in the same office.

ST. FRANCIS DE SALES

TO provide for the spiritual wants of the increasing Catholic population of Utica, Rt. Rev. Francis McNeirny, Bishop of Albany, formed, in the spring of 1877, a new parish, comprising the territory south of South street to the city line and east of Genesee street to Mohawk street, and appointed Rev. Luke G. O'Reilly pastor. He obtained permission from the Common Council to use the abandoned Steuben street school house and celebrated the Holy Sacrifice of the Mass there, May 7, 1877. A large congregation was present. Shortly afterwards the school-house was purchased from the city, remodeled and dedicated to the worship of God, under the patronage of St. Francis de Sales, November 4, 1877.

Jane T. Rowe, a member of the parish, who died during the summer of 1879, gave and devised to Rev. Luke G. O'Reilly two lots at the corner of High and Eagle streets with a request that they be used as a site for a church or a parochial house.

The church was incorporated May 20, 1882, Rt. Rev. Francis McNeirny, Bishop of Albany; Very Rev. Patrick A. Ludden, Vicar-General; Rev. Luke G. O'Reilly, pastor; Joseph A. Marrow and Patrick McNeirny being the members of the board of trustees. Two days later Father O'Reilly conveyed the Eagle street property to the church and a movement was at once inaugurated to erect a new and spacious edifice. The cornerstone was laid in 1887 and the building was completed and dedicated the following year. The church is Romanesque in style and is constructed of brick with brownstone trimmings. The church with its furnishings cost about \$50,000. The parochial house adjoining the church was built in 1889 at a cost of \$10,000. The parish school is in charge of the Sisters of St. Joseph and has a regular attendance of 250 children.

For many years after the founding of the parish, Father O'Reilly attended to the wants of the people, but in the course of time the congregation, having grown and flourished under his fatherly care, he was obliged to call for assistance. Rt. Rev. P.

A. Ludden, Bishop of Syracuse, appointed Christmas, 1889, Rev. B. A. Stack, assistant. In the fall of 1895, Father Stack was appointed pastor of the church at Camillus. Rev. James Collins administered the parish in 1896 during Father O'Reilly's absence in Europe. Rev. William J. Hourigan, assistant at the present time, was appointed November 20, 1897.

Father O'Reilly died December 22, 1902. The present pastor, Rev. Daniel Doody, was sent to take charge of the parish. Father Doody is a native of the diocese, having been born at Granby, Oswego County, February 2, 1862. His preliminary education was received in the district schools and at the high school in Baldwinsville. He taught in New England schools for some time and then made the courses at St. Michael's College, Toronto, and St. Joseph's Seminary, Troy. Ordained December 17, 1887, his first appointment was as assistant at St. Mary's, Oswego, January 26, 1888-June 28, 1891. On the latter date he became first resident pastor of St. Leo's, Tully, remaining until October 20, 1895, when he was appointed pastor of St. James', Cazenovia. There he continued in charge until January 20, 1903, when he became second pastor of St. Francis de Sales' parish.

ST. AGNES'

FOR some time prior to the creation of a parish in East Utica, a mission chapel was established which was specially intended for the old and infirm who resided in the extreme eastern portion of St. John's parish. The spiritual wants of those who attended the services there were taken care of by priests from St. John's Church.

With the rapid growth of population in the vicinity of the chapel, there were many who felt that a new parish in the section east of the "Gulf" was an absolute necessity, and in the latter part of May, 1887, a committee consisting of Charles J. McGuire, John P. Kelly, M. J. Dulan, W. H. McCann and John P. Day, called on Bishop Ludden and explained to him the necessity for a new parish in East Utica.

After listening attentively to the statements of the members of the committee from Utica, Bishop Ludden advised them that he would give the matter due consideration, and would meet the committee in Utica on Sunday, June 19.

Owing to pressing duties, the Rt. Rev. Bishop was unable to meet the committee until the morning of June 20, when, accompanied by Vicar-General Lynch and Rev. Dr. Moriarty, pastor of St. John's, the mission chapel on Mary street, just east of Mary street schoolhouse, was visited, and it needed but a casual inspection by the Rt. Rev. Bishop to convince him that a new parish was a necessity. After a brief drive through a portion of the proposed new parish, the party returned to St. John's rectory, and soon after his return, the Rt. Rev. Bishop announced that he had set aside that portion of St. John's parish east of the center line of Mohawk street for a new parish, and had appointed Rev. John J. Toomey (one of the assistants at St. John's) pastor.

The glad tidings, for such they were to many people in East Utica, spread rapidly, and in the evening a largely attended meeting was held for the purpose of organizing the work of the infant parish on a practical basis. Charles J. McGuire was elected chairman, N. J. McGovern, secretary, and Father Toomey,

treasurer. After laying out some preliminary work and listening to a stirring address by the new pastor, the meeting adjourned until the following Thursday evening, June 23. On that evening those present discussed the matter of a site for the proposed new church, and pending the appointment of lay trustees, a committee, appointed for the purpose, was directed to secure an option on the property on the westerly side of Kossuth avenue, and extending from Blandina to Mary street. The first Sunday Masses in the new parish were celebrated by Father Toomey, in No. 5's engine house, June 26. Meantime, the women of the parish had not been idle, and had organized for the purpose of securing and furnishing a residence for the pastor.

Rev. A. Castelli, although not a regular assistant in the parish, resided with Father Toomey, for a time, and assisted materially in the work of the parish in its early days.

When the articles of incorporation were ready to file in the County Clerk's office, the name selected for the new parish, was St. Agnes, and Charles J. McGuire and John P. Day were named as lay trustees.

The site on which the option had previously been secured by the special committee, was purchased, and an architect was secured to prepare plans for the new parish church. The original plans of the church edifice, provided for a substantial wooden structure, 65 x 142 feet, in ground area, but after the adoption of the plans, and when the stonework for the basement was well under way, the matter was reconsidered, and it was decided to build a brick edifice. So rapidly did the work proceed that on September 18 the laying of the cornerstone was solemnized by Rt. Rev. Bishop Ludden, Vicar-General Lynch delivering the sermon of the day. From the time of the first Masses in No. 5's engine house, services were held in Mary street school, and in the chapel just east of the school building, but as the buildings in question were entirely inadequate for the needs of the parish, it was decided to cover the church basement with a temporary roof, and use it until such time as it was feasible to go on with the superstructure.

The first Mass in the new basement was celebrated by Rev. Father Toomey, on Christmas morning, and the scene presented on that occasion was one that will live in the memory of those

present, while life and reason last. The decorations of evergreens were so profuse that no portion of the walls or ceiling was visible, and with lights from the gas jets and the brilliantly lighted and handsomely decorated sanctuary, presented a church interior which is not likely to be seen again.

In the work of the parish the zealous young pastor considered no duty too arduous for him, and with a highly sensitive nature such as his, the work and the worry made serious inroads on his health, and ere he realized it, his condition occasioned grave alarm to his legion of friends. They were, however, hopeful, but on June 13, 1891, the summons came, and Rev. John J. Toomey, the warm-hearted, brilliant young pastor of St. Agnes' parish was called to render an account of his stewardship. His funeral took place June 16, from the church he loved, and in the interests of whose people he had labored, and on June 17 his mortal remains were laid to rest in the family plot in his native city, Cohoes.

Father Toomey was succeeded by Rev. Myles O'Reilly, who, for a number of years previous to his appointment to St. Agnes' parish, was in charge of parishes at Pompey, LaFayette and Fabius. Father O'Reilly brought with him, to his new parish, the benefit of a ripe experience, and in a comparatively short time succeeded in paying off the floating debt of the parish, and setting aside a fund as a nucleus for the building of the superstructure of the church.

On October 28, 1894, the church was solemnly dedicated to the service of God by Bishop Ludden. Soon after that important event, Father O'Reilly called a meeting of the men of the parish to consider the building of a parish rectory, and soon thereafter plans were made and contracts let for what was designed to be one of the best parish houses in the diocese, but like Moses and the promised land, Father O'Reilly was not permitted to live in it. The new building was well under way and Father O'Reilly confidently expected that in a short time he would have the pleasure of living in a residence in keeping with the parish, but alas, in the early days of November, 1895, he was suddenly stricken down, and, realizing that his earthly career was fast drawing to a close, he fortified himself with the sacraments of Holy Mother Church, and on November 6, 1895, his soul was summoned before

the throne of God. His funeral was held November 9, 1895, and his mortal remains were interred in St. Agnes' Cemetery in the city of Syracuse.

The Rev. William A. Ryan was appointed to St. Agnes' on December 12, 1895. Father Ryan was personally known to the majority of the members of St. Agnes' parish, as he had served as an assistant in the parent parish, St. John's. He completed the rectory, put in new altars and stations of the cross, a new pipe organ, installed a steam heating plant to replace the antiquated furnaces used in heating the church, enclosed the church premises with a handsome iron fence, had new walks laid, trees planted, and in various other ways beautified the church premises. Through the Board of Aldermen he succeeded in having substantial asphalt pavements laid on the three streets on which the church property abuts, all of which are paid for, and in addition to the improvements already named, he purchased and paid for a plot of ground on the easterly side of Kossuth avenue, directly opposite the parish residence, which is amply large in ground area for a parish hall or school.

Father Ryan was born in County Tipperary, Ireland, April 18, 1856. With his parents, he lived, as a child, in St. Patrick's parish, Syracuse, and attended the local schools. His studies in the classics were made at Niagara University and his philosophy and theology at St. Joseph's Seminary, Troy. Ordained priest December 23, 1882, his first appointment was as assistant at St. John's, Albany, December 31, 1882-January 14, 1883. He served in St. John's parish, Utica, in a similar capacity, January 15, 1883, till June 1, 1885, when he was made pastor of St. Joseph's, Camillus, where he remained until his appointment to St. Agnes' parish.

In the work of the parish, Father Ryan was ably assisted by Rev. Dennis J. Moore, who, in the spring of 1894, was sent by the Rt. Rev. Bishop Ludden to assist the lamented Father O'Reilly. Father Moore was appointed pastor of St. Matthew's, East Syracuse, in 1907, and the Rev. William F. Sheehan, Ph. D., a native of Tully, who was ordained at the American College, Rome, Italy, succeeded him in St. Agnes' parish. The Rev. John P. Sheehan is the assistant at the present time.

The parish has had a phenomenal growth. Beginning with

about 250 families, it numbers at the present time nearly 600 families. In ground area it comprises one-third of the city of Utica, and is located in the most rapidly growing section of the city. It should, in the not distant future, be numbered among the first parishes of the Diocese of Syracuse. The members of St. Agnes' are composed principally of people of Irish birth or their descendants.

HOLY TRINITY (Polish)

THE Polish people of Utica were gathered together for the first time, as a Catholic congregation, on Christmas Day, 1896, when a high Mass was sung in St. John's School. The Rev. Simon Pniak was the celebrant and he was assisted by the Rt. Rev. Mgr. J. S. M. Lynch and the Revs. James M. Murphy and Michael Mara of St. John's. Eight hundred Poles were present. Prior to this time, the spiritual wants of these people had been attended to by the Franciscans of St. Joseph's, Utica, and by the Polish priests of Syracuse and Schenectady, who visited them on stated occasions.

Holy Trinity parish was formally organized this Christmas Day and thereafter Mass was said in the parish house on Lincoln avenue until the church—work on which was almost immediately begun—was finished.

Eighty families affiliated with the new parish in the beginning, and this number has gradually increased until to-day when over 200 families are members of the parish and the regular Sunday attendance has increased to almost 2,000.

The years which have passed have seen many changes in the parish. A parochial residence and a cemetery have been purchased, and some years ago a parish school was started in the basement of the church. Three hundred children now attend this school. In 1906 work was commenced on a new church, which, when completed, will be one of the finest in the diocese. It is being built entirely of gray granite and will cost upwards of \$200,000. The old church will be used as a school house when the new edifice is completed.

Father Pniak, first pastor, was born October 24, 1861, in Rymanow, Galicia, Austria, and was ordained priest December 21, 1896, in Rochester, after making his theological studies in St. Bernard's Seminary, that city. He remained in charge until June, 1909, when the Rev. T. Suck was appointed in his place. The Rev. Anthony A. Chyszek is assistant priest.

ST. MARY'S OF MT. CARMEL (Italian)

ITALIAN Catholics came in large numbers to Utica in 1883, when the construction work on the West Shore Railroad had reached the Mohawk Valley. Many of those who came with the work to the city have remained to become permanent citizens and these have been joined by so many others recent years that the Italian population of the city is now estimated at 20,000.

Few of the early comers attended the churches of other nationalities and it was seen at once that unless they were to be lost to the Church arrangements must be made for their separate care. With this object in view, the Rt. Rev. Mgr. Lynch of St. John's, with the assistance of Mrs. Kernan, who understood the language of the people, had pamphlets printed and distributed among the Italians, inviting them to organize a parish to await the coming of an Italian priest. Later he arranged with Father Griffin, a priest of that nationality, then residing in Oswego, to take charge of the parish so organized. Father Griffin was succeeded by Father Doyle, a Franciscan, then stationed at St. Joseph's, Utica. He, in turn, was succeeded by the Rev. A. Castelli, who had come to Utica to be chaplain at St. Vincent's Industrial School.

St. Mary's of Mt. Carmel parish was founded in St. John's Church and Father Castelli, becoming attached to St. John's, attended to the spiritual wants of his own people. For a while he held services in an old school building on Catherine street, the property of St. John's, and in 1901 he purchased a plat of ground some distance away and erected thereon the little church which has been used up to the present.

Father Castelli died October 24, 1903, and the Rev. Joseph Formia was appointed his successor. Father Formia is a member of the Congregation of St. Charles Borromeo. He was born in Tonzonzo, Canavese, Italy, March 19, 1874, and was ordained at Piacenza, Italy, December 18, 1897. Before coming to Utica he was an assistant in the Italian churches at Boston, Mass.

In 1904 Father Formia built a parochial school and placed it in charge of the Sisters of St. Francis of Syracuse. Three hun-

dred children now attend the school and plans are under way for the erection of a larger building. A convent for the Sisters was built in 1907.

The parish is in a flourishing condition and had grown to such an extent in 1907 that the aid of an assistant priest became necessary and the Rev. Matthew Pelligrini was appointed as such in November of that year.

ST. VINCENT'S CHAPEL

ST. VINCENT'S INDUSTRIAL SCHOOL is the only institution in the diocese which has a resident chaplain. The Christian Brothers came to Utica in 1862 at the request of the faculty of St. John's, to establish a home for wayward boys. The institution was housed at first in one of the buildings now used as a part of Assumption Academy. The Brothers are still in charge and their institution enjoys a country-wide reputation for the excellent results achieved through its training of the boys committed to their care. These number at present about 250, and among them are included the wayward, the truant and juvenile criminals under court sentence. They occupy handsome modern buildings, located on a large farm, well outside the city limits.

The Rev. A. Castelli was chaplain for some years, resigning to become first resident pastor of St. Mary's of Mt. Carmel Church, Utica. He was succeeded by the present incumbent, the Rev. Bernard A. Smith. Father Smith was born in County Cavan, Ireland, May 22, 1856. He was ordained December 23, 1882, at the Grand Seminary, Montreal. His service in the priesthood has been in the dioceses of Albany, Brooklyn and Syracuse, as follows: St. Mary's, Little Falls, January 13, 1883-December 15, 1883; Holy Cross Church, Salem, N. Y., December 18, 1883-February 18, 1884; St. Paul's, Oswego, February, 1884-July, 1885; pastor of St. Stephen's, Marathon, 1885-1887; St. John the Evangelist, Brooklyn, 1892-1900; St. Vincent's Industrial School, 1900 —.

ROME

PIONEER PARISH OF LYNCHVILLE (ROME), ORGANIZED IN 1837,
EMBRACED A TERRITORY NOW SERVED BY FOUR SCORE
PRIESTS PRESIDING OVER PROSPEROUS PARISHES AND
GROWING MISSIONS.

ST. PETER'S CHURCH

THE Rev. William Beecham was appointed first pastor of St. Peter's Church, Rome, in the spring of 1837 by Bishop Dubois, of New York. He said the first Mass in a cooper shop located on South James street, this city, then a very small village, called Lynchville. At this first Mass all the Catholics of the vicinity, numbering it is said, about fifteen persons, were present. Of this first little flock none remains to-day to tell the joy and happiness that those early settlers experienced in having in their midst a priest to encourage them and to minister to their spiritual wants. Father Beecham was born in Queens County, Ireland, in 1805. At the time of his birth his parents belonged to the English Protestant Church, but when young Beecham was about sixteen years of age the whole family embraced the Catholic faith.

Having finished, with marked distinction, a course of philosophy and theology in Carlow College, among whose professors, at that time, were the eminent scholars, Drs. Doyle and Cahill, the young aspirant to the holy priesthood, filled with an apostolic zeal which indeed clearly manifested itself during his forty years of indefatigable labors on the mission, started out, like many of his young countrymen, for the broad fields of the western world. He was ordained priest by Bishop Dubois in 1836, in the old St. Patrick's Cathedral of New York. Soon after his ordination the young priest was sent out to Central New York to pursue his missionary labors. He selected Rome for his permanent residence. From this center, for many years, he attended to the spiritual wants of the Catholic people, at that time, sparsely scattered over Lewis, Jefferson, Lawrence, Madison and parts of Onondaga and

Chenango counties. It would be quite impossible to form any idea now of the many sacrifices which the zealous young missionary was obliged to undergo as he traveled, at all times and seasons of the year, over this vast territory; at a period, too, when railroads were not even thought of in this wild region, and when the country roads of later years were then few and often impassable. To the ordinary man the obstacles to be encountered would seem altogether insuperable, but Father Beecham was a man of indomitable courage and perseverance, who would allow no difficulties to stand in the way of the performance of his spiritual duties. Nature had given him a splendid physique. He was a man fully six feet in height, of a noble, portly bearing, and was much beloved and respected by the early settlers of all denominations, who esteemed it a great honor to have him in their midst.

About the year 1840 Father Beecham procured a most eligible site on the corner of Floyd street and Peters avenue, on which he erected a handsome brick church, which he had dedicated under the patronage of St. Peter, Prince of the Apostles. Considering the number and, at that time, the poverty of his little flock, this work must have demanded an almost superhuman effort on the part, both of the pastor and his small congregation, but faith and generosity triumphed. When Bishop Hughes came from New York City in 1845 to dedicate this first St. Peter's Church of Rome, he was amazed at the size and dimensions of the new edifice. He frankly told the young pastor that he must have lost his head when he thought of erecting such a building, out in the wilderness—that he might never expect to be able to pay off the debt which he had incurred, nor could he ever hope to have a congregation large enough to fill it. The church would seat about five hundred people. But the good pastor not only paid off all the indebtedness, but also lived to see it filled to overflowing, with sturdy, devout, spiritual children—the sons and daughters of St. Patrick, from the green old Isle.

What were hamlets and small villages, at the time of Father Beecham's advent to Central New York, have since grown into flourishing towns and cities. The territory which he traversed during the first years of his missionary labors has now many magnificent churches, attended by not less than seventy-five priests, ministering to large congregations.

After forty years of most zealous labor in the vineyard of the Lord, the venerable patriarch and pioneer of Catholicity in Central New York, was called to his reward, by the Master he had so long and so faithfully served, on the 10th of March, 1876, being then in his seventy-first year. His obsequies will long be remembered in Rome. The whole city turned out that day to do honor to the memory of him whom all had learned to love and esteem. Several distinguished prelates, the priests of the diocese of Albany, of which Rome, at that time, was a part, and a large number of the Rev. Clergy of the neighboring dioceses, attended the funeral. Among the flock, to which the devoted shepherd had so long endeared himself, grief was filial, deep and tender. Father Beecham's remains rest in St. Peter's cemetery among the dear ones to whom he ministered in life.

St. Peter's first pastor was succeeded by the Rev. Aloysius Murphy, M. R. Like his predecessor he was a native of Ireland. He was appointed pastor of this important parish by Bishop McNeirny, April 9th, 1876. It may be stated here, as worthy of note, that in seventy years St. Peter's Church of Rome had but two pastors. This, we think, marks an exception, which has few, if, indeed, any precedent in the Church in this country.

The newly appointed pastor soon came to the conclusion that the old St. Peter's was too small to accommodate his people, and at once set about enlarging and renovating it. This was begun in 1878 and was completed the following year. In 1881 the present parochial residence, which is considered one of the finest in the diocese, was built.

In 1893 it was decided that more and better school accommodations were needed. To meet this requirement, the pastor and his people determined on building a new church, that, in all future time, would fully meet the wants of the constantly increasing congregation, and fit up the old church for school purposes. A lot was secured on the corner of East Park and North James streets, one of the most desirable locations in the city. Plans for the new church were drawn by Architect Archimedes Russell of Syracuse. Work was begun in the summer of 1893 and the building completed in the fall of 1897. On the 24th of October, the same year, the church, being entirely free of debt, was consecrated by the Rt. Rev. P. A. Ludden, Bishop of Syracuse. The

Most Rev. Archbishop Martinelli, Papal Delegate, now Cardinal, pontificated, the Rt. Rev. Monsignor Conaty, Rector of the Catholic University at Washington, now Bishop of Monterey and Los Angeles, preached in the morning, and the late Rt. Rev. Bernard J. McQuaid, Bishop of Rochester, preached at the Vesper service.

St. Peter's, so far as we can learn, was the first parochial church in America consecrated immediately on being completed. The church is built of Medina brown stone, will seat 1,200 people, and cost \$175,000. At the present time the congregation numbers about 2,000 souls.

The handsome edifice will ever stand as a monument to the self-sacrificing zeal of the distinguished priest under whose direction it was built. Father Murphy died April 6, 1906, and the Rev. James J. Carson, who had been assistant at St. Peter's since 1896, was appointed permanent rector after examination at a concursus held in Syracuse. Father Carson was born in Castlebar, County Mayo, Ireland, October 23, 1868, and was ordained priest in the Cathedral at Baltimore, December 21, 1895. His first appointment was to St. Peter's parish, where he assumed his duties on January 1, 1896.

During Father Carson's administration the parish has acquired a valuable property in the business section of the city, which has been so remodeled that the upper floors are used for meeting rooms and a club for the church societies.

Catholic schools were established in connection with St. Peter's parish in 1850. At first lay teachers were employed, but about 1855 Franciscan Sisters took charge, and they were replaced in 1865 by the Sisters of the Holy Names of Jesus and Mary, who have since taught most successfully. Some 350 children are in attendance. The grades run from the first to the twelfth, inclusive.

The assistant priests connected with St. Peter's Church were: Rev. William Coughlan, from June, 1850, until October the same year; Rev. Patrick Kenna, October, 1850-February, 1851; Rev. Patrick Conlon, May, 1855-April, 1856; Rev. William Howard, June, 1858-December, 1861; Rev. Robert Byrne, December, 1865-October, 1866; Rev. Daniel O'Connell, February, 1867-October, 1867; Rev. James O'Reilly, October, 1867-August, 1869; Rev. D. J. O'Keefe, September, 1869-November, 1869; Rev. John Craven,

December, 1869-August, 1870; Rev. Charles Zucker, November, 1870-March, 1871; Rev. H. J. Shields, May, 1871-September, 1872; Rev. Francis Maguire, November, 1872-January, 1873; Rev. Patrick Birmingham, February, 1873-November, 1874; Rev. James Bloomer, November, 1874-September, 1878; Rev. Francis Cunningham, October, 1878-November, 1883; Rev. James Ward, November, 1883-January, 1890; Rev. John F. McLoughlin, February, 1890-October, 1895; Rev. James J. Carson, January, 1896-April, 1906; Rev. Robert J. Henry, of the Rochester Diocese, April, 1906-July, 1909. The Rev. Joseph Ellis, a native of St. Agnes' parish, Utica, who was ordained in June, 1909, by Bishop Grimes, is the present assistant. Only five of all these assistant priests survive at this date.

St. Joseph's Church, Lee, Oneida County, is attended from St. Peter's.

ST. MARY'S OF THE ASSUMPTION

(GERMAN)

THE records of the church show that missionary priests visited the German Catholics from the year 1845 to administer to their spiritual wants.

During the year 1847 the first steps were taken to have a house of worship of their own, and in 1848 a humble wooden structure on the corner of James and Depeyster streets was ready for divine service. The seating capacity was about 400. A resident priest was appointed by Bishop McCloskey of Albany in the person of Rev. Florian Schwenninger, a Tyrolese, and member of the Benedictine Order. Twenty-two priests succeeded him, until, on September 15, 1870, the Rev. P. J. Schmitt was assigned by Bishop Conroy of Albany to the charge of this congregation. He found his church in a very dilapidated condition, and inadequate to the wants of the increasing congregation. In the spring of 1870 two lots of about 66 feet frontage were secured on the east side of James street, and the old parsonage north of the church was exchanged for a little house and lot on the corner of James and Depeyster streets. Another frame building in the rear of the church was in part fitted up for a school, where a single teacher undertook the task of instructing some six score children.

Although plans had already been drafted for the new church, the site thus secured was finally rejected, as being unsuited for such purpose.

Toward the latter part of September, at a meeting of the trustees and some of the older and leading men of the congregation, the purchase of property on West Liberty street was resolved. The consent of the Bishop was obtained, and in spite of appeals and remonstrations against this new site, the ecclesiastical authorities fully upheld this selection as being the sentiment of an unbiased and intelligent majority, and the solution of a long agitated question.

On this site the present Gothic church was erected at a cost of \$34,370. On May 18, 1871, the Feast of the Ascension, in the presence of a large concourse of people, the cornerstone was laid

by Rt. Rev. J. J. Conroy, attended by about sixty of the clergy. The Bishop, in a brief discourse, declared that this edifice was designed for the exclusive use of St. Mary's congregation, whose hearty co-operation he earnestly requested. On Christmas of the same year the congregation assembled for the first time in their new church, although the interior was not completed.

On September 22, 1872, the new church was solemnly dedicated by the late Rt. Rev. Francis McNeirny of Albany, assisted by the pastor and clergy.

In 1893 a new brick school house was auspiciously opened. The Parochial School has been in charge of the Sisters of Christian Charity since 1876, and God only knows how much good has been accomplished by those able and self-sacrificing teachers. At present about 275 children, divided into seven grades, attend this school.

In 1895 the Rev. P. J. Schmitt, having completed the twenty-fifth year of his pastorate of St. Mary's Church, resigned his charge, and in 1896 was succeeded by the Rev. Michael Rieger, who successfully continues the work of his able predecessor. Father Rieger was born January 19, 1868, in Schwabsborg, Germany. He was ordained July 20, 1890, in Portoviejo, Manabi, Ecuador, South America. His first service was in Rocafuerte, July, 1890-June, 1895. He was incardinated into the Diocese of Syracuse and was assigned to this parish as assistant priest in August, 1895, continuing in that capacity until April, 1896, when he was appointed pastor. He is assisted in his arduous duties by the Rev. Alfred Roth, a native of Syracuse.

The congregation embraces nearly 300 families. The church property includes a beautiful brick church, a convenient school house, a parsonage and Sisters' Convent.

ST. JOHN THE BAPIST (Italian)

THE Italian Catholic parish of Rome was organized at a meeting of sixty representative men of that nationality, held at Duly Hall, on Saturday, July 26, 1909, and was incorporated August 5, under the title of St. John the Baptist (Italian) Church.

The Rt. Rev. Bishop Ludden has approved the formation of the parish and the plans thus far formulated. At a subsequent meeting of those in interest it was decided to lease or purchase a building which could be used as a church and parish school, and the following building committee was named: Chairman, G. Antonio Rienzo; vice-chairman, Patrick Uvanni; cashier, Frank Musante; corresponding secretary, Guiseppe Torchio; financial secretary, Severno Agone; Michael Duly and Thomas Bove.

DEERFIELD

DEERFIELD MISSION belonged to the New York Diocese from 1808 till 1847. From the close of the war for American independence the population increased along the Mohawk Valley and on Deerfield Hill until Deerfield township numbered 2,347 inhabitants in 1845. Many of that number were Catholics, the greater portion of them being Irish.

The first Catholic priest who attended the mission of Deerfield Hill was Father McQuade of Albany. Mass was said then and for many years afterwards in some of the farmhouses, the farmers taking turns in accommodating the priest and neighbors who attended. One of the histories of Oneida County has the following statement: "The first priest attending Catholic missions in this (northwestern) district was Rev. M. McQuade. He was pastor of St. Mary's Church in Albany. He took charge of the scattered Catholics in this district and said Mass for them occasionally from 1813 to 1816."

From 1816 till 1825 the mission of Deerfield Hill was attended by Rev. M. Farnon. On May 24, 1819, the following public announcement was made concerning him: "Rev. M. Farnon, who is now established rector of the western district, has returned from a circuit through said district and will have divine service at the Academy (in Utica) on the 30th inst."

For a long time, the mission of Deerfield Hill was considered, in some respects, the leading and best mission in what was then called the western or northern or northwestern district. That mission was attended by the following priests from 1825:

Rev. R. Bulger, 1825-1827; Rev. J. Shanahan, 1827 (He was resident pastor of Deerfield Hill); Rev. L. Berry, 1827-1828; Rev. H. Walsh, 1828-1829; Rev. P. O'Reilly, 1829-1830; Rev. M. Cummings, 1830-1832; Rev. J. Cahill, 1832-1833; Rev. W. J. Quarter, Rev. A. Bradley, Rev. P. M'Closkey, Rev. D. Bacon, 1833-1839; Rev. J. Burke, 1840-1842 (He was resident pastor of Little Falls); Rev. Thomas Martin, Rev. J. Cull, 1842-1844; Rev. John Kenney resided at Holy Cross Church and, at intervals, attended

Little Falls from Deerfield Hill from beginning of 1844 till about 1845 or 1846; Rev. George M'Closkey was resident pastor of Deerfield Hill for some time; Rev. John M'Menomy attended Deerfield Hill from Little Falls for some time after 1845; Rev. William Coghlan, Rev. M. Clarke, Rev. P. F. Arnold, 1850-1854; Rev. J. Herbst, December, 1854-1863, or later; Rev. W. Fitzgerald, from 1863 or later to 1867 or 1868; Rev. W. Howard, 1868-1872 (resident pastor of Ilion); Rev. Thomas Keating of Newport, 1872-1873; Rev. E. A. Thornton of Newport, 1873-1874; Rev. William Burke of Newport, 1874-1875.

From 1854 to the end of 1874 the mission of Deerfield Hill was limited and comprised all Deerfield, from the Mohawk River northward to West Canada Creek, with all Marcy and Trenton.

For many years after the church had been built on Deerfield Hill, when the weather and roads were good, the attendance at Mass on Sundays often consisted of 300 up to 500 persons. Many of these came from Schuyler, Newport, Fairfield and Norway, in Herkimer County. But the number decreased after a church had been built near Newport, as the Catholics thenceforward attended that church from the four places named above, leaving the Catholics of Deerfield Hill within Oneida County to form the congregation of Holy Cross Church.

Rev. William J. Quarter of New York City gave \$100 in cash and an acre of land for the new Church of the Holy Cross on Deerfield Hill. He said the first Mass in that church in the summer of 1838, before the church was complete and before the deed for the acre of land from his farm was signed by his father, who had held the property in his name.

The last Mass was said in that church in 1867 or 1868, by Rev. W. FitzGerald, who was then resident pastor of Newport. The frame of the Church of the Holy Cross still remains.

Dutch Flats was the name given to the lowlands bordering on the Mohawk River in the southern part of Deerfield, as so many Germans had located in that section. Many of those Germans were Roman Catholics.

At the beginning of 1872 some of the German and Irish Catholics decided to have a church near Deerfield-Four-Corners. They subscribed for that purpose. Governor Seymour, who resided

about two miles west of the present Catholic Church at the Corners, gave \$200 to help build the church.

Rev. George Veith, who was then pastor of St. Mary's Church in Utica, was the first priest who attended the Catholic mission on Dutch Flats. He said the first Mass in Leland Hall, over the Leland store, near Deerfield-Four-Corners, early in 1872. The precise day and month of that Mass are not known at present. About thirty-five persons were at that Mass.

Rev. J. B. Eis was the second priest who attended this mission. He said the first Mass in the new church on November 1, 1872, although the building was not then finished. About sixty-five persons were present. He attended the mission till December, 1872.

Rev. William Kemper then became pastor and so continued till July, 1874. While he was pastor the church was blessed by Father Noethen of Albany. It was named St. Peter's Church.

From July, 1874, the following priests had charge of the church: Rev. Anthony Gehring, O. M. C.; Rev. ——— Volten, O. M. C.; Rev. J. W. Cluver, who continued from March, 1875, till February or March, 1876; Rev. Oderie Vogt, O. M. C.; Rev. Leonard Reich, O. M. C., the last two attending from July, 1876, till January, 1877; Rev. P. Emmanuel, O. Cap., who was pastor from April, 1877, till August of the same year; Rev. A. H. Lindenfeld, 1878-1887; Rev. Clemens Luitz, O. M. C., and Rev. N. Graziani, O. M. C., both attending a few months; Rev. A. H. Lindenfeld till November, 1888; Rev. B. Fresenberg, from February, 1889, till May, 1890; Rev. Bernard Quinn, from June 23, 1890, till the present time.

A small parish school was kept near the church for a few years. In 1878 400 people attended the church. To-day the congregation numbers about 200.

The buildings belonging to the church are a brick dwelling for priest and a frame church, with small sacristy and woodshed. The buildings and furniture are valued at \$12,000.

The one acre of land acquired in 1838 for the Church of the Holy Cross on Deerfield Hill may be included with the church lots and graveyard at Deerfield Corners. Those three lots are all the land now belonging to the church. The church property has

been greatly improved during the present pastorate and is free of debt.

Father Quinn was incardinated into the Diocese of Syracuse in the year 1890, and was at St. John's Cathedral for a few months before his appointment to Deerfield.

FLORENCE

THOUGH a few families settled in Florence as early as 1798, their numbers gradually increasing each year, the marked increase was made in 1811-1825. From 1826 to 1837 tanneries were being erected and many Irish Catholic families made their way here. The prospect of getting and holding land, of becoming free holders, induced them to settle on farms. After a little while they organized and petitioned Rev. William Beecham of Rome to visit them and say Mass here, which he did frequently from 1838 to 1845, when Archbishop Hughes of New York appointed Rev. Robert Kelliher in September as first resident pastor. Like most missionaries in new countries, both these priests said Mass in private houses at the various missions till the opportunity came either to purchase or build a house for divine worship. This opportunity was presented to Father Kelliher in Florence, when the school-house, erected by the Baptist society in 1834, was offered for sale. The school-house was a three-story stone building, constructed under the direction of Rev. Henry Hascell, of Hamilton College, and intended for a Mental and Manual Institution, where students were supposed to board themselves and labor enough on the grounds attached to pay for their tuition. It was fostered by Genet Smith of Madison County, and was used as a seminary until about 1845, when the society so declined that it was offered for sale by Genet Smith, into whose hands it had fallen.

Father Kelliher, with his people, purchased the seminary on contract for \$750, remodeled it, and called it St. Mary's Church of Mount Carmel, wherein Mass has been celebrated ever since.

Besides Florence, Father Kelliher assumed charge of Annsville, Camden, Taberg, Osceola, Redfield, Williamstown, North Bay, Black Creek (Cleveland), and Constantia, and with much zeal, perseverance and industry he organized his people into mission circles, where he could say Mass, preach and administer the sacraments. He officiated here from September, 1845, till July,

1852, when, on the advent of Father Fitzpatrick, he went to Canada, and yet lives in honored retirement at Toronto.

August 1, 1852, Rev. John Peter Fitzpatrick was appointed to these missions by Rt. Rev. Bishop McCloskey of Albany. He erected churches in Cleveland and Camden during his first year's administration. With his gentlemanly address he easily attracted co-operation in his labors. He went from Florence in 1855 to the eastern portion of the diocese. On a visit to his relatives and old parishioners of Florence he took sick and died in Taberg in 1868. His remains were brought to Florence, where High Mass was celebrated for his soul in the presence of his family, many priests and a large congregation. He is interred beside his parents in the family plot at the rear of the church, which is situated on a high eminence in the center of the cemetery.

Rev. John Ludden, a brother to Rev. Anthony P. Ludden, now of Little Falls, and Rev. James M. Ludden of Albany, also a cousin to Rt. Rev. Bishop Ludden of Syracuse, was appointed here in December, 1855. He was born in Furlough, County Mayo, Ireland, April 2, 1827, and died at Florence, September 28, 1878, after nearly twenty-three years' ministration in the surrounding districts. His pastorate was remarkable for enduring zeal, persevering labor and apt executive ability in dealing with the spiritual and temporal interests of his people. Scholarly, eloquent at times, with native love for his people and the traditional characteristics of the sincere and gentlemanly "Soggarth Aroon," the people well called him "Our Own Father John."

On his advent to the parish, the title to church and cemetery was by contract, and passed by deed to the congregation, May 13, 1856, when it was deeded to nine trustees, elected at a meeting held October 8, 1855, for the purpose of incorporation. The trustees elected were Dennis Keefe, James Hayes, Jeremiah Fitzgerald, Thomas Caine, Michael McLoughlin, Charles Regan, Patrick McLoughlin, John Boyle and Bernard Gartland, James Got and Silvester Gartland being the presiding officers of the meeting. This system of tenure did not work well and by degrees the trustees signed over their title to the Rt. Rev. Bishop. From 1856 to 1861 many Catholic families moved into Florence, Annsville, Taberg, Camden, Williamstown, Osceola, North Bay, Cleveland, and Constantia, all of which Father John Ludden at first attended.

Subsequently the three last named missions reverted to the charge of Father Beecham of St. Peter's, Rome, and afterwards were created into a separate parish with Rev. P. J. Birmingham as first pastor. In 1860 there were about 670 Catholic families in these missions, of which 347 frequented St. Mary's Church, Florence. In 1876 the parish was again divided, making Anns-ville and Taberg a parish, and Father McNulty pastor. Camden, Williamstown and Sand Bank were also detached and formed into a parish and Rev. P. H. Beecham appointed its first pastor, from 1869 to 1875. Revs. P. O'Sullivan and Thomas Walsh assisted Father Ludden. From here Father Walsh went to Potsdam, N. Y., and died in New York in 1896. In March and December, 1859, two plats of ground were purchased, whereon the present parochial house and barn were constructed. On May 12, 1881, this property was deeded by Rev. Anthony P. Ludden, brother to and executor of the last will and testament of Father John, to Rt. Rev. Francis McNeirny. February 19, 1896, Bishop McQuaid of Rochester, as sole surviving executor of Bishop McNeirny, conveyed the property to St. Mary's Church, Florence, N. Y. In 1868-69 the church was remodeled by adding sanctuary, sacristies and tower, the expense of which was met by a large subscription and a mortgage for \$1,500. This mortgage was canceled by John O'Brien of New York, who presented Bishop Ludden with a satisfaction paper in remembrance of their early friendship formed at Florence. Father Ludden, after many labors of religion and love, rests in the church cemetery with his parents and one brother, to whose memories an imposing monument was erected.

In October, 1878, Rev. P. J. Birmingham was appointed pastor of Florence. He was born at Killegan, County Westmeath, Ireland, ordained June, 1872, and died August 24, 1883, at St. Elizabeth's Hospital, Utica, following injuries sustained in a run-away accident. Besides the temporal well-being of his congregation he was very successful in organizing religious devotions in a scattered country mission, holding the attention and attendance of the sodalities. His Rosary Society was about as large as any in the diocese, and at Angelus time it was edifying to see the villagers and farmers at their work, doff their hats without trepidation or concealment, publicly but sincerely recite the Angelus,

then cheerfully resume their labors or recreations. He is buried in front of the church near by Father John Ludden. With the approbation of Bishop Ludden, a subscription was received by Rev. James B. Greene from the priests and parishioners to erect a monument to his memory. It was set up in the summer of 1888.

In September, 1883, Rev. John J. Brennan was appointed by Bishop McNeirny to take charge of Florence and its out-missions. He was born in Roscommon County, Ireland. During his missionary career in Alton, Albany and Syracuse, he did much hard labor, and took great pride in erecting churches wherever he could. In 1886 he went to Camden, and in 1887 was appointed to a new mission in Binghamton. He resigned that and became chaplain of St. Vincent's School, Utica, where he died December 15, 1900. The funeral obsequies were at St. John's Church, Utica, December 18, with interment in St. Agnes' Cemetery.

On March 7, 1886, Rev. James B. Greene, by appointment of Bishop McNeirny, assumed charge at Florence. He was born in the parish of Killtullagh, County Roscommon, Ireland, April 28, 1853; studied in the parish national classical school till 1871, when he entered St. Jarlath's College, Tuam, County Galway. In September, 1874, he came to America, entered St. Joseph's Seminary, Troy, and for one year studied theology there. Because of ill health he was permitted to return to Ireland and after a short vacation entered All-Hallows' College, Dublin, where he was ordained June, 1878. Returning to the diocese, he was appointed September 11 of the same year as assistant to Rev. James Smith of Fulton. In September, 1879, he was transferred to St. Patrick's Church, Albany, as an assistant to Rev. Philip Smith. In November, 1880, he was appointed as an assistant to Rev. James M. Ludden at St. John's Church, Utica. In the summer of 1881 he assumed temporary charge of Warrensburgh and adjoining missions, succeeding Rev. James A. Kelly, now the honored dean at Oneida. In the early winter of 1881, Rev. J. S. M. Lynch, now the honored pastor of St. John's, Utica, took charge, and Father Greene was sent to Pompey to assist Father Michael O'Reilly, who was then dangerously ill. In July, 1882, he was made pastor of Cleveland, Oswego County; North Bay, Constantia and Central Square, and administered to these missions till his advent to Florence.

Since 1886 till the present, many improvements have been made. In 1889 all debts were paid and the mortgage canceled. In 1896 the McNamara Hotel property was acquired in Florence and the McOwen site in Redfield for a church. In 1902 two marble side altars were erected, the sanctuary enlarged and later new Stations of the Cross and several handsome statues were placed. Like most country towns not accommodated by railroad or factories, the population has greatly decreased and property lessened in value. In 1860 the population of Florence was 2,802, now it is only about 1,350.

ANNSVILLE

ST. PATRICK'S parish of Taberg, with its outlying Mission of St. Ann's, six miles north of this village, covers the town of Annsville, situated in the northern part of Oneida County. It is contiguous to the parishes of Rome on the south-east, Florence and Camden on the west, Cleveland on the south-west, and Ogdensburg Diocese on the north.

The town was named Annsville in honor of the wife of the first settler, and the town seat, Taberg, received its name from a town in Sweden, through the Oneida Iron and Glass Manufacturing Company, which originated in 1809, and began operations here. The population of the town is about 1,800, and that of Taberg about 350.

It is well nigh impossible to fix the date of the coming of Catholics into this town, though it must have been in the forefront of the last century. These were all of the Irish race, though later on, about 1850, a number of German and French families also settled hereabouts.

It was between the years 1840 and 1843 that the Irish families came into the northern part of Annsville and settled on lands purchased from one Philip Kearney, whose grant of land included a large part of the towns of Annsville and Florence. Many of these people had been previously employed in the construction of the Boston & Albany Railroad, and also of some of the lines of Central New York.

The first Catholic priest to visit this vicinity was the venerable Father William Beecham of Rome. His earliest appearance in the vicinity of Annsville was about 1840, when he came to Empeyville (East Florence P. O.) and celebrated Mass, baptizing seven children on that occasion. In the fall of 1842 he celebrated the first Mass in the town of Annsville, in a log building, the home of Edward Hennessy in North Annsville, and the second time in May, 1843, at the same place, and continued his occasional visits until the fall of 1845. In that year, Rev. Robert Kelliher came to Florence as first resident pastor. He then took charge of the Catholics of the town of Annsville, celebrating Mass, from time to time, in North Annsville, in private houses,

and also in a school-house about two miles from the present St. Ann's Church. In the summer of 1847 he purchased of James Nolan a half acre of land, to which was added, in 1853, another half acre, donated by the same parishioner.

This plat of ground was used as a cemetery, the present St. Ann's Cemetery, the first interment being that of a child, John Golden, in July, 1848.

The people, moreover, had come to the conclusion that the time had arrived to have a church of their own and in due time the first Catholic Church in the town of Annsville was erected, a frame building about 26 feet wide by 40 feet long, simply one room, that was not plastered for four or five years, and containing but two pews, which belonged to David Murphy and James Nolan. In 1852, Father Kelliher transferred his ministry to Canada and is at present residing in Toronto.

The next pastor of Florence was the Rev. John Fitzpatrick. He spoke occasionally in the Town Hall at Taberg, and non-Catholics vied with the parishioners in their eagerness to hear his eloquent words in behalf of Holy Church. He celebrated Mass once a month in the church of North Annsville. His ministry in Florence and the neighboring missions ceased in 1855, and Schenectady became the next scene of his labors. But the village of Taberg was destined to see the closing of his earthly career, as it was here, in 1868, that on his way to Florence, enfeebled by ill-health, he expired while visiting the family of James O'Connor. His funeral took place in Florence, his former parish, and his earthly place of rest is marked by an appropriate monument in St. Mary's Cemetery.

In 1855, as the next pastor of Florence, came the Rev. John Ludden. Although he had a number of missions to attend, Father Ludden managed to come to North Annsville about once a month to celebrate Mass, baptize the children, and when called upon to attend the sick calls. About 1870, however, his constant and laborious ministry was lightened by the advent of Rev. Thomas Walsh, whose sojourn at Florence made it possible to have Mass every other Sunday, by either one of the priests. Father Walsh was of a literary turn of mind, and occupied himself rather assiduously with writing, the fruit of which was several books of Catholic instruction.

He went away from Florence in 1875, and after exercising the holy ministry elsewhere, he died at Wick, St. Lawrence County, N. Y., on November 2, 1888, aged about 72 years. The solemn requiem services were held in St. Mary's Church, Potsdam, N. Y., and he was buried in its cemetery, where later on a monument was erected to his memory by his former parishioners of Norwood, N. Y.

During the winter of 1874-75, the matter of erecting a new church in North Annsville was discussed, as the old one began to show marks of age, after twenty-eight years of service, and, moreover, its location was not central nor convenient, although there was a difference of opinion in regard to this point. Some were in favor of building on the old site, others wanted it where the present church stands, while others still deemed it advisable to place the new edifice in the village of Glenmore, as there it would be accessible not only to the Catholic population of North Annsville, but likewise to the Catholics of Taberg. These people, however, did not take the same view of this question of accessibility, and consequently in 1875, the opportunity presenting itself of purchasing the Methodist Episcopal Church in Taberg, a lot was bought and the frame building was removed there. This action on the part of the Taberg Catholics upset the plans of the North Annsville people. For it had been finally decided by them to build in Glenmore, a lot had been obtained and excavations made for foundations.

The last time Mass was celebrated in the old church was by Father Walsh, in July, 1875, on the occasion of the obsequies of James Nolan, a benefactor of the church, as already mentioned. While awaiting the new church, Mass was said in Glenmore in the ballroom of Morris B. O'Connor's Hotel, which was destroyed by fire in the following year, 1876. Rev. James Ludden, brother of the pastor, said Mass here once or twice during that interim.

When these people, however, realized that their proposed church would serve only for their own section of the town, they decided to accept the offer of John S. Kelly, a parishioner, of a piece of land about two miles farther north than Glenmore, at Kelly's Corners, as this location would be more central for them, and the property in Glenmore was afterwards sold. The people generously set to work in the fall of 1875, to prepare the site for

the new church. The contract for building being let to David Barry, John Enright and John Leary, parishioners, who also formed the building committee. The first Mass in the new St. Ann's Church, a frame structure, 40 feet by 60 feet, was celebrated by Father Walsh on Palm Sunday of 1876, and in the same month of April the pastor, Father Ludden, commenced renting the pews, only a few, however, being taken.

TABERG

In this narrative so far, especial attention has been directed to the progress of Catholicity in the northern part of this town, where by reason of their numbers and their proximity to the mother parish of Florence, the Catholic people were moved by their zeal and love for their faith to an early organization. During all those years, however, the several priests resident in Florence, attended also to the spiritual wants of the Catholics in and about Taberg, offering up the Holy Sacrifice of the Mass, from time to time, in the village in private houses, as well as in the school-house and the Town Hall.

The first Catholic resident of Taberg, still remembered, as a very worthy man, was Patrick Murphy, employed, about 1835, in Jotham Warden's large tannery. Between the years 1848 and 1855, when so many industries were flourishing about Taberg, a large number of Irishmen were employed. Many of these families, who afterwards settled on farms hereabouts, had come directly from New York City, abandoning land there that has since become of great value.

The time had now arrived, when, in the judgment of the ecclesiastical authority, the missions of Taberg and North Annsville should have a resident priest of their own, and thus form a new parish, and the Rev. Patrick B. McNulty, in October, 1876, assumed the position. He was a man of large physique, of considerable ability, and of advancing age and previously had held several charges. With his coming nearly every parishioner of St. Ann's hired a pew, and there was great enthusiasm.

Under Father McNulty's skillful direction a well-appointed rectory was built, adjoining the newly transformed St. Patrick's Church in Taberg. Unfortunately disagreements arose between

pastor and people, and after a tenure of not quite two years, Father McNulty was appointed to Johnstown, N. Y., but after a few more years of active ministry he retired to Saratoga Springs, where his friend, Rev. John McMenomy, was pastor, and there he died in 1892, at about the age of 72 years.

In October, 1878, the Rev. James J. Bloomer, then assistant pastor of St. Peter's Church, Rome, N. Y., assumed the pastorate of Taberg and North Annsville. By his genial manners, kind-hearted disposition and patient temperament, Father Bloomer was well qualified to fill the position, and the fond remembrance the people of this parish still have of him fully testifies to the successful ministry he exercised among them for over six years.

The legal entanglements in regard to the new rectory culminated in its alienation at a sheriff's sale, soon after the arrival of the new pastor, who always resided in the hotel conducted by those staunch Catholic people, Mr. and Mrs. Patrick Kelly. During his pastorate Father Bloomer paid off some old debts, and did a great deal of work towards the completion of St. Ann's Church, and also in remodeling St. Patrick's, adding thereto a sanctuary, making the dimensions of the church 30 feet by 55 feet, besides purchasing altar vessels, vestments, organs and sanctuary furniture. In the fall of 1884 he was appointed pastor of SS. Peter and Paul's Church at Canajoharie, N. Y., and was succeeded by the Rev. Francis J. Hainault, S. T. B., who officiated for the first time on Sunday, November 30, 1884.

Father Hainault was born in St. Mary's parish, Oswego, on August 15, 1855, attended St. Mary's Parochial School, the Oswego High School, Falley Seminary at Fulton, graduated in philosophy from L'Assumption College, near Montreal, pursued his theological studies at the Grand Seminary of Montreal, his class inaugurating the new university, succursal of Laval University of Quebec, and was ordained priest by the Rt. Rev. Charles Fabre on December 21, 1878. At the request of that prelate, Father Hainault was allowed by his Bishop, Rt. Rev. Francis McNeirny, of Albany, to remain for about a year in the Diocese of Montreal, where he was assistant successively in that city, St. Hubert and Riviere des Prairies, whence he was recalled to Albany Diocese, holding appointments in Cohoes, Baldwinsville,

Troy, and before coming to Taberg he had been for nearly four years chaplain of St. Joseph's House of Providence at Syracuse, and at the same time pastor of the Mission of Onondaga Hill, and Catholic chaplain of the Onondaga County Poor House and Insane Asylum.

Although the Catholics of this small parish of Taberg are in rather moderate circumstances, in general they have always responded to the efforts of their pastor, and thus a retrospective view shows the accomplishment of many things. A parochial residence at an attractive point in the village, having an acre of land attached, was purchased immediately, and by the voluntary work of many parishioners and the expenditure of money, a great many improvements were gradually made to the house and grounds, transforming both into one of the handsomest pieces of property in the village.

The desirability of a Catholic Cemetery at Taberg having been long recognized, a number of the parishioners, principally of St. Patrick's, organized, purchased in 1891 three acres of land on the outskirts of the village, had it surveyed and laid out in avenues and lots, and did other necessary work. In the following year, the property came under ecclesiastical jurisdiction and the administration of a regular board of trustees, and on October 6, 1892, the Rt. Rev. Bishop Ludden, on the occasion of administering Confirmation, consecrated it under the title of St. Patrick's Cemetery. St. Ann's Cemetery was consecrated by Bishop Ludden in 1888, after the property had been improved under Father Hainault's direction.

On Sunday afternoon, February 24, 1901, Father Hainault was suddenly stricken down, and after nearing death's door, was obliged to relinquish his charge and seek elsewhere the recuperation of his health.

The Rev. Anthony J. Logan, but recently ordained, then assistant at St. Patrick's Church, Binghamton, N. Y., was appointed to take charge of the parish, and during his administration of seventeen months, he manifested commendable zeal and activity, especially in undertaking the interior embellishment of St. Ann's Church, after its foundation had been partly rebuilt. This work was sorely needed, but it had not been fully completed when on September 14, 1902, Father Hainault, now restored to health, re-

assumed the pastorate, Father Logan, some weeks later, becoming pastor of St. Malachi's Church at Sherburne.

Although after the damage caused by fire in St. Patrick's on November 30, 1900, that church had been put in very neat condition, towards the fall of 1903, Father Hainault began a general work of improvement throughout the parish. The finishing touch has been given St. Patrick's Church by the placing therein of elegant stained glass windows, gifts of Rev. Fathers Bloomer and Hainault, of the League of the Sacred Heart of Jesus, of St. Patrick's Choir, and of present as well as of former parishioners, and, finally, new Stations of the Cross are about to be canonically erected. At St. Ann's a similar completion of interior adornment is contemplated, a handsome stained glass window has been placed above the altar, and several of the others already promised, the Stations of the Cross having been already canonically erected in 1897. The various properties are now in very good order.

It may be noted here that the Catholic people of this parish have always been devoted to the education of their children, as evidenced by the large number of young men and women who have followed the profession of teaching, several, indeed, having attained the highest grades. In this connection, mention should be made of the now venerable John B. Fitzgerald, who for years was a leader among the Irish people of Annsville and filled the highest offices in the town, and to whose ability as a teacher many owe their primary education.

A number of Annsville's Catholic sons and daughters have distinguished themselves in the various professions. She has given to the Holy Church Rev. Thomas A. Powers of Logan, Ohio.

The Catholic population of this town, like that of many others, has in the course of years considerably diminished, both by the death of many old parishioners, and by the various attractions elsewhere of many young men and women, even of a number of families. At the present time, including several families from the towns of Rome and Lee that have pews in St. Patrick's Church, the families attending that church number about 48, the population about 200, while at St. Ann's Church there are about 49 families, the population being about 215—making in the parish a total of not quite 100 families and about 415 souls.

CLINTON

REV. WILLIAM C. COGHLAN, the founder and organizer of St. Mary's Church, was born at Charleville, County Cork, Ireland. He came to St. John's Church, Utica, in 1850, the same year in which the first company for the manufacture of iron was formed in the town of Kirkland. On November 12, 1850, he was appointed the first pastor of Clinton, Waterville, Clayville, Hamilton, Deerfield, etc., and opened a parish register on November 21 of that year. We learn this from an entry which Father Coghlan himself wrote on the first page of the register. The entry is as follows: "Waterville, Clayville, Hamilton, Clinton and Deerfield, etc., parish register. Commenced this 21st day of November, 1850, Utica, N. Y. Rev. William C. Coghlan was appointed first pastor, November 12, 1850, by Rt. Rev. Dr. McCloskey, Bishop of Albany." Bishop McCloskey evidently appointed Father Coghlan to assist the saintly Father Stokes, who was then pastor of St. John's, Utica, and, at the same time assigned to him the pastoral care of the missions mentioned above. In the "History of the Town of Kirkland," it is said: "Rev. William C. Coghlan made his first professional visit to Clinton, January 6, 1851. He celebrated Mass at the house of John Reilly, January 14, 1851. The number of the congregation at that time was sixteen."

On April 30, 1851, a lot for a new church was purchased of O. S. Williams and wife for \$125. Another lot was bought in 1859 for \$150 and added to the first.

As already stated, the first Mass was celebrated at John Reilly's house, which is now the home of William Burgess of Kellogg street. Father Coghlan afterward celebrated Mass on several occasions at John Morrow's house, which is now occupied by Ralph Gale of Kellogg street. Mr. and Mrs. John Morrow, who had been here for some time, welcomed Father Coghlan to their home, and treated him in the most hospitable manner. Later, Terence O'Brien asked Judge Williams, who had control over the old school-house, which stood on the east side of the park, or vil-

lage green, on the site on which is now seen the residence of F. A. Root, to give the Catholics permission to use the school-house on Sundays. He granted them permission, provided they would not annoy other church-goers, and bring down upon himself the censure of the latter, by crowding on the sidewalk in front of the school. From that time till St. Mary's Church was dedicated, Mass was celebrated at the old school-house. The first Mass at the school-house was celebrated on Easter Sunday, April 11, 1852. Others say that the first Mass said in the school-house was celebrated as early as August 9, 1851.

The building of St. Mary's Church was commenced in May, 1852, the year in which the company which was formed during the year 1850 for the manufacture of iron, was reorganized with larger capital and brighter prospects. The church was finished in 1854, and was dedicated by Rt. Rev. John McCloskey, then Bishop of Albany, on October 25 in the same year.

Father Coghlan came to reside in Clinton May 1, 1854, and took possession of the house on Marvin street, in which he lived up to the time of his death. He died July 7, 1862. During his pastorate the congregation prospered and grew more numerous every year. In the building of the church he received much assistance from the citizens of Clinton, especially from Judge Williams.

Father Coghlan was a very affable, genial gentleman. His manner was kind and sympathetic, his conversation sparkling and racy, his friendships strong and unaffected. Even the records of the parish register are punctuated with his crisp and witty sayings. Altogether, he was a charming character, and became very popular. This very popularity provoked criticisms, but those criticisms served only to bring the virtues of his inner life into bold relief and greater prominence. He was, also, a hard-working and fervent priest. He made a deep impression for good on our Catholic people, and all who recall him, honor his name and revere his memory.

The Rev. Edward Bayard was the second pastor of St. Mary's Church. He was born at a place called Isle Perrot, near Montreal. He made his studies and was ordained in Canada. After his ordination he was a priest of the Diocese of London, Ontario. His brother, the Rev. Joseph Bayard, was a prominent pastor in

that diocese. From the Diocese of London Father Bayard was incardinated into the Diocese of Albany, and was appointed pastor of this church in July, 1862. On April 1, 1863, he purchased the house in which Father Coghlan had lived, and which he had owned, from the latter's heirs, for \$1,500. The old rectory then became the property of St. Mary's Church. Father Bayard fulfilled the duties of his pastorate with marked ability up to August 9, 1863, when he was transferred to St. John's Church, Albany. He was a warm-hearted, generous host, a gentleman of courtly manners, and a priest of splendid talents and varied acquirements. The Bishop subsequently appointed him to the pastorate of St. Mary's, Ballston, Saratoga County, and later assigned to him the pastoral charge of St. Mary's Church, at Baldwinsville, in this diocese. Failing health compelled him to resign the pastorate of the last-mentioned church. After spending some time at St. Mary's, Syracuse, he went South for his health and died at Tampa, Florida, where his remains are buried.

Rev. Peter O'Reilly was the third rector of this church. He was born in the parish of Castlerahan, County Cavan, Ireland, was educated at All Hallow's College, Dublin, and was ordained in 1862. In November of the same year, soon after his arrival in Albany, he was sent to minister to the spiritual needs of the Catholics of Carthage, N. Y., and of the adjoining missions. On August 10, 1863, Bishop McCloskey appointed him Father Bayard's successor. He said his first public Mass in St. Mary's Church on August 15, the Feast of the Assumption. At the beginning of his pastorate he found the church encumbered by a debt of \$1,589.41. He paid off this debt in a short time.

At a meeting held in the vestry of St. Mary's in January, 1865, it was decided to enlarge the church. Its enlargement and refitting cost \$6,415.78. This amount was paid in full by January, 1870. On August 18, 1871, the contract for the building of the present rectory was let. It was built at a cost of \$13,380.48. Every obligation was met on time, and the mortgage was extinguished on February 20, 1884.

He had intended to erect a church in keeping with the new rectory, but the arduous duties of the priesthood had undermined and enfeebled his once robust health, and this enfeeblement deterred him from undertaking the very work he had contemplated

for several years. He contented himself with deeding to St. Mary's Church two lots; one to the west of the original church lot, the other lying between the rectory and the residence of Mrs. Ives.

From this brief review of his administration of the temporalities of the parish it is at once apparent that his pastorate was, at least in this direction, successful in a marked degree. But it was in another direction he achieved his greatest success. For twenty-nine years he was pastor of St. Mary's Church, and at his death he left after him a well instructed and truly Catholic people. This is the highest compliment that can be paid to the memory of any deceased pastor. During all those years his life was blameless, his character above reproach, and his fidelity to every priestly duty conscientious and unceasing. He was an honest, upright man, a pious priest, a prudent pastor, an able administrator, a wise counsellor, and a loyal, steadfast friend. His friendship did not blind him to the shortcomings of those who enjoyed his confidence; on the contrary, he, betimes, satirized their faults and foibles in a caustic sentence, or convicted them of folly by his droll, bantering comments. He was happy in the society of priests, and his house was the Mecca of his sacerdotal brothers. He delighted to involve them in a theological, or other wrangle and then sit in silence and enjoy the din. When drawn into the fray he was a dangerous antagonist, and rarely suffered defeat. He loved quiet and peace, but was not a whiner or weakling in battle. He bore the heaviest blows without a murmur, and delivered the severest thrusts with a tormenting smile. Suddenly, one of his quaint sayings ended the strife, and created general merriment. He hated cant and hypocrisy, but admired the good and true. His penetrating eye and sharp tongue could easily detect and puncture a humbug. Playful, rather than aggressive, he sometimes indulged in strictures, and conveyed the impression of harshness and severity; but a more intimate acquaintance dispelled this delusion, and revealed his kindly nature. Circumspect, conservative and prudent, he shunned danger, and had a jealous care of his good name and character. He was a man of strong will, resolute purpose, uncommon sense and great shrewdness. He would succeed in any business. He was a gracious host, and dispensed a generous hospitality. Above all, he was a

conscientious priest, edifying in his private life, faithful to his official duties, loyal to the Catholic Church. Father O'Reilly died on May 2, 1892.

In January, 1892, when Father O'Reilly's health was completely broken, he sought and obtained help from our Rt. Rev. Bishop. The latter, very considerately, sent Father Donohoe, who was then assistant at St. Lucy's Church, Syracuse, to relieve his uncle from his onerous duties for a time. All then hoped that a temporary rest would restore Father O'Reilly to his former vigor, but, much to their regret, their hopes were never realized. Soon after Father Donohoe's arrival, his uncle started on a vacation that terminated in his death on May 2, 1892, in the 63d year of his age. His devoted nephew brought his remains from Brooklyn, where he died, to Clinton, and a faithful people sorrowfully awaited their arrival, and bitterly deplored the death of their beloved pastor. His funeral was held on May 5, 1892, and all that was mortal of Rev. Peter O'Reilly was then laid to rest in St. Mary's Cemetery.

From the first days of February to July 2, 1892, Father Donohoe administered the affairs of St. Mary's Church with marked ability and decided success. His energy, zeal and eloquence made a favorable and lasting impression on the congregation, and his whole-souled manner and friendly intercourse so ingratiated him in their affections that a committee waited on the Rt. Rev. Bishop and requested his appointment to the pastorate of St. Mary's Church. This was a striking proof of their friendship and esteem, a flattering tribute to his efficiency and character, and a notable manifestation of the reverence and love with which they cherished the memory of his departed uncle.

On June 2, 1892, the occasion of Father O'Reilly's Month's Mind, the Rt. Rev. Bishop appointed the Rev. James O'Reilly pastor of St. Mary's Church, and on Saturday, July 2, the present incumbent arrived in Clinton, and forthwith entered upon his pastorate.

Rev. James O'Reilly was born in Lisgray, Virginia, County Cavan, Ireland, on July 26, 1843. After finishing his full course at All Hallow's College, Dublin, he was ordained for the Diocese of Albany, N. Y., by Rt. Rev. David Moriarty, Bishop of Kerry, on June 11, 1867. On July 26, his 24th birthday, he sailed from

Queenstown on the City of Baltimore, arriving in New York after a voyage of ten days.

He reached Albany in due time, and assisted in St. John's Church in that city during the retreat of the clergy in 1867. He was then sent to Port Henry, N. Y., to take the place of the Rev. Father Harney at St. Patrick's Church during the latter's vacation. On his return to Albany he was appointed assistant to the venerable Father Beecham, then pastor of St. Peter's Church, Rome, N. Y. He arrived in Rome on October 4, 1867, and remained there until August 16, 1869, when Rt. Rev. John J. Conroy assigned to him the charge of the missions of Fayetteville and Lafayette in Onondaga County.

During his pastorate at Fayetteville the church and rectory were built and ground for a cemetery was purchased and laid out. He attended the mission of Lafayette up to 1873, when it was attached to Pompey. He started a new mission the same year in Jamesville, N. Y., and ministered to the people of Fayetteville and Jamesville up to July 2, 1892, when he entered upon the pastorate of St. Mary's Church, Clinton.

The Rev. John W. McDermott, S. T. L., has assisted Father O'Reilly for a number of years.

The erection of a larger and more beautiful St. Mary's was started in the summer of 1909 under Father O'Reilly's direction, and, pending its completion, services are held in Society Hall.

The Church of the Annunciation, Clark's Mills, the out-mission of St. Mary's parish, was built in 1909. It is a frame structure of Gothic architecture and has a seating capacity of 400.

WATERVILLE

PRIOR to the time that Catholics began to settle in Waterville this community consisted of men who, either themselves or their fathers, had fled from civil and religious persecution in Europe, and were now standing firmly on and loudly boasting of "private judgment" as the ultimate Judge in religious matters. How they, denying infallibility, could consistently afford to sneer and scoff at any man's religious opinions and still expect to escape the guilt of self conceit, we cannot understand. Rational beings must have a motive for their actions, but sometimes that motive is a sentiment or a feeling born of ignorance or prejudice.

The British press, which exerted a great influence on American Protestantism, as an apology for the tyranny and inhuman cruelty of the government towards the Irish people, continually traduced and maligned the character of the Irish Catholics. Everywhere the press had influence they were represented as unintelligent, uneducated brutes thirsting for the blood of their Protestant neighbor. Let us see: The government robbed him of his land and then pointed the finger of scorn at his poverty; they burned his churches and his schools, murdered and exiled his priests and his teachers, made education a felony and then pointed the finger of scorn at his ignorance. An outlaw, for love of his country and religion, he fled in hunger and thirst to the mountains or to foreign shores from the vengeance of a penal code that would disgrace the grand Turk himself. This was really pleading in justification of their persecution, the very vices their persecution engendered. Who could conceive of any better means to brutalize a people or to generate hatred than the law which granted to the son or daughter as a reward of their embracing the Protestant faith, the right to take possession of their father's property and perhaps to turn their gray headed father and mother out of doors. It was this legislation which drew these scathing words from the poet Moore:

"Unprized are the sons till they've learned to betray,
Undistinguished they live if they shame not their sires;
And the torch that would light them thro' dignity's way
Must be caught from the pile where their country expires."

We deny that Irish Catholics hated their Protestant neighbors as Protestants, and we appeal to the historic fact that no nation

so distinctly Catholic has ever so completely intrusted her destiny to and so fondly cherished the memory of her Protestant leaders—Emmet, Wolf Tone, Grattan, Lord Edward Fitzgerald, Martin, Mitchell, John and Henry Shiers, Isaac Butt and Charles Stewart Parnell. But who will deny that the Irish Catholic had good reason to hate his Protestant neighbor as a political oppressor and a robber, who continually fomented new disturbances to begot new confiscations until the land had passed from the hands of the natives to the hands of the intruders.

We cannot state definitely at what time Catholics first settled in this community, but it is certain that there were very few Catholics around Waterville eighty years ago. The few Irish Catholics who settled here received a welcome akin to that which we now extend to a much needed draught horse or machine. But it is not certain the man was treated with quite as much consideration. He knew there was a prejudice against him. He was prepared to meet it. He did an honest day's work and his further service was required. His tormentors perhaps little knew how deep the wound they were inflicting on a sensitive, religious and patriotic soul. It was a sneer at his religion, a scoff at his priests and his country, all of which were as dear to him as his own life. Although inured to persecution at home, he could not understand it in America. When he came for consolation to the Church he revered and the priest he loved and spoke of his trials he was given a word picture of the Savior on the cross, and told that as he valued his soul he must bear his tribulations as his fathers did before him. He must return good for evil, he must give an honest day's work, although his master's table was not lavishly supplied during the week, except on Friday, when his religion forbade him to partake.

Thomas Collins arrived in Waterville in the year 1837. We are informed that he was the first person to apply to Utica for a priest to attend a sick call. In 1839 Rev. David W. Bacon celebrated the first Mass in Waterville in the home of Andrew Bradley on Stafford avenue, now occupied by Lawrence Finnegan. The congregation consisted of eighteen persons, amongst whom were Andrew Bradley, Hugh Shields, Thomas Collins, Andrew Glenn and Michael Ready. Bryan Shields, who was always spoken of as the pillar and stay of the Church, arrived in Water-

ville later. Father Bacon, after his visit to Waterville, continued his trip to Hamilton, Norwich and Binghamton. Father Bacon was later made pastor at Ogdensburg, and later still in Brooklyn. At the close of the year 1854 he received the bulls appointing him first Bishop of Portland, Me.

Father Bacon had planted and others had watered, and just as the Holy Ghost was calling Father Bacon to rule the Church of Maine, his little congregation to which he first broke the bread of life, after fifteen years of struggle, were able to dedicate to God their first church October 26, 1854. Father Bacon died in his native city, New York, in the year 1874.

From 1839 to 1845 we have no evidence of how often or what priests attended the little congregation. In 1845 the Rev. John McMenomy visited Waterville and purchased the lot upon which the church now stands. No effort, it seems, was made to erect a church for some years later. Rev. John McMenomy was removed from Utica to Albany, later to Little Falls and Syracuse, where he built St. John's Church. In 1892 he died at St. Peter's Church, Saratoga.

In the same year Rev. William Howard visited Waterville. Father Howard, after laboring successfully in many parishes in the diocese, was finally pastor in Ilion, which charge failing health compelled him to resign. He retired to Herkimer, where he died in 1888. He was known as the church builder, having built ten churches in various parts of the country. He was evidently more successful at building than buying churches. We refer to an incident which occurred during one of his visits in Waterville. The Presbyterian Church, which stood on or near the site of the Brunswick Hotel, was being sold at auction. Father Howard bid and his bid was accepted. Not having the cash they throttled him, like the poor debtor in the gospel, saying: "Pay what thou owest." He was arrested for buying property on false pretences and held until Andrew Glenn and Bryan Shields came to his rescue.

During these years the congregation was steadily increasing. In 1848 Rev. Patrick Carahar was appointed assistant pastor at St. John's, Utica, and attended Waterville at least once a month.

Father Carahar undertook the task of building a church. He traveled around the whole neighborhood soliciting their modest

contributions. They must, indeed, have been modest, as we are informed that men received no more than \$7 or \$8 per month. The contract was let for \$2,500. This included nothing but just the frame of the church—plastering, pews, windows, altar, etc., was a later consideration. The church was built in the year 1850 and finished in the year 1853. Rev. William C. Coghlan was appointed pastor of Waterville, Clayville, Hamilton, Clinton and Deerfield, etc., on November 21, 1850.

There are those who seem to think that the first Mass was said in the church on Christmas Day, 1850, by the Rev. Bernard Carahar, a brother of Rev. Patrick Carahar. That the Rev. Bernard Carahar said the Mass on this occasion seems to be admitted by all; but it is claimed that Rev. Michael E. Clarke said Mass in the church during its construction, just as it was closed in. This could not have taken place earlier than October 28, 1850, the date on which Father Clarke came to St. John's Church, Utica.

Before the erection of the church Mass was celebrated in the home of Bryan Shields on Mill street, in the Berrill foundry on Mill street, and in the ballroom of the American Hotel. The priest visiting Waterville during the missionary period usually made headquarters at the home of Bryan Shields, later with Michael Ready and later still with Peter Nolan.

In 1851 and 1852, the first years of the church's existence, a reasonable estimate of the congregation would average sixty persons, representing the Catholics from Paris Hill, Bridgewater, Brookfield and Oriskany Falls. Making reasonable allowance for the distance and other difficulties of attendance the figures do not represent as healthy a growth as we anticipated. It illustrates the fact that Catholic people do not wish to settle where they cannot have regular religious attention. But the church once established the congregation takes new life.

On October 26, 1854, St. Bernard's Church was dedicated by Rt. Rev. John McCloskey, the Bishop of Albany, afterwards Archbishop of New York, and the first Cardinal of the United States.

In the year 1853 Henry M. Walsh purchased from Mr. Cady the two acres of land now known as the old cemetery. In October, 1854, a subscription was taken up to pay for the cemetery, and all giving \$5 were entitled to a lot.

In July, 1862, Rev. Edward Bayard succeeded Father Coghlan. In August, 1863, Rev. Peter O'Reilly was appointed to succeed Father Bayard and served till the close of 1867, when a resident pastor was appointed in the person of Rev. Philip J. Smith.

During the administration of Father O'Reilly the little church was built in Clayville, and also in Oriskany Falls. We now begin to realize how the Catholic population of these missions was increasing. The little band of eighteen who heard the first Mass said in this community has grown to four flourishing congregations, demanding a resident pastor. These facts also emphasize how thoroughly religious are the Catholic people. It is only under restraint and necessity that they can be induced to settle where they cannot have ample religious attention.

Father O'Reilly was the last priest who attended Waterville as a mission. He continued as pastor at Clinton until May 2, 1892. Father O'Reilly is remembered in Waterville not only as a former pastor, but as a neighbor and frequent visitor at every ceremony and function in the church during the administration of all succeeding pastors. For a fuller account of the lives and labors of Father O'Reilly and his predecessors, the histories of St. Mary's, Clinton, and St. John's, Utica, should be consulted.

Father Smith was born in the parish of Kilenkare, County Cavan, Ireland, and ordained at All Hallow's College, Dublin. Shortly after his arrival at Albany, he was appointed pastor of Waterville, with Clayville and West Winfield as out-missions. Father Smith was a splendid type of his race, priestly in his character, genial and affable in his manner, and like all the old pioneers of his school his name is still mentioned with reverence amongst his old parishioners. In 1874 he was removed to St. Patrick's Church, Albany, and succeeded by the Rev. Thomas W. O'Reilly. Rev. T. W. O'Reilly was ordained at St. Joseph's Provincial Seminary, Troy, N. Y. He was a zealous, charitable and hard-working priest, and during his four years' administration did much to improve the church, to beautify and adorn the cemetery. In 1878 he was removed to Syracuse and later to Whitesboro, where he died.

Father O'Reilly was succeeded by Rev. John J. McDonald. During his administration he built the parochial residence and enlarged the church to more than double its original seating ca-

capacity. He was transferred to St. Patrick's, Utica, and, later, to St. Patrick's, Binghamton, where he died, July 3, 1907.

Father McDonald was succeeded October 4, 1888, by the late lamented Rev. James V. Donnelly, born in the city of Albany and ordained at the Grand Seminary, Montreal.

Father Donnelly was a modest, unassuming priest, yet convinced that he was right, no man more obstinately pursued his way. All who came in contact with him were convinced of the thorough honesty of his character and purpose in life. Kind and charitable to all in need, he was especially beloved by the old and enfeebled and the children of his parish to whom he devoted much of his time and attention. Liberal and hospitable in his home, yet close and exacting in church finances, he thus succeeded in paying the mortgage of \$3,000 and left in the treasury in the neighborhood of that sum as a fund for a new church. His sudden and unexpected death was a grief to his many friends as well as to his congregation. He died October 13, 1902, lamented by every member of his congregation.

On October 21, 1902, the Rev. Patrick Donohoe, born in the parish of Kilenkare, County Cavan, Ireland, was appointed to succeed the late Father Donnelly. A nephew of the Rev. Peter O'Reilly, his assistant at Clinton, and, after his venerable uncle's death, administrator of the parish, he was welcomed to St. Bernard's as an old-time friend. During his pastorate, which continued until July, 1907, when he became pastor of St. Mary's, Cortland, the building fund was materially increased by means of monthly subscriptions, pledged for a period of years by the individual members of each parish family.

The present pastor, the Rev. Dennis Joseph Bustin, succeeded Father Donohoe. Born in Sheshequin, Pa., June 18, 1869, he was ordained priest March 10, 1900, at the Rochester Cathedral. His first appointment was as assistant at the Church of the Immaculate Conception, that city, where he remained until May 1, 1901, when he returned to the Diocese of Syracuse as assistant to Father McDonald, at St. Patrick's, Binghamton. He was appointed pastor of St. Bernard's in July, 1907.

Father Bustin continues the collection of the fund which will be used in constructing a permanent church in place of the present temporary building.

Paris Hill, Oneida County, is attended from Waterville.

CAMDEN

THE village of Camden, situated eighteen miles northwest of Rome, was settled direct from Connecticut in 1879. At present this "Queen Village" of the county has a population of 2,700. The history of Catholicity does not appear conspicuous in tradition in this town much before 1847. There is a record of one Irish Catholic having been seen in the village in 1808. In the early forties a familiar figure on the country roads, mounted on horseback with vestments strapped behind him, was Rev. William Beecham of Rome, on his way to attend the Catholics of Florence. Whether he ever celebrated Mass for the few Catholic families in Camden is not known with certainty. Whether Father Kelliher, the first resident pastor of Florence, ever said Mass in the village, is likewise uncertain. In all probability neither did, since the oldest people have left the tradition of going to Mass to Florence. The early Catholic settlers in Camden came from Florence, whither, tradition has it, Father Beecham of Rome (after the completion of the Erie Canal and the Utica & Schenectady Railroad) advised them to go and settle on farms. The completion of the Rome, Watertown & Ogdensburg Railroad in 1849 left several new Catholic families as residents of the village. Several German Catholic families have since settled from time to time. Early in 1852 Rev. John FitzPatrick succeeded Father Kelliher at Florence. Filled with a missionary spirit and a passion for organizing parishes and building churches, this tall, dignified Irish priest soon set out from Florence to pursue his favored work. Churches in Cleveland, North Bay and Camden mark his zeal during the few years of his pastorate of St. Mary's, Florence. The latter part of August, 1852, he organized the Catholic families of Camden and purchased a lot from one Carpenter, and the old Wesleyan Methodist Church, which was then moved to the corner of Church and Third streets and dedicated under the title of St. John the Evangelist, September 7. Father FitzPatrick dwelt for three years in Camden, opposite the present rectory, in the house now occupied

by I. D. West. He was succeeded in 1855 by Rev. John Ludden, cousin of the present Bishop of Syracuse.

For upwards of twenty years Rev. John Ludden, a clergyman of imposing figure, indefatigable industry and of attractive personal qualities, attended Camden's Catholics almost monthly. His whole charge was a small and uninfluential society when he accepted it from Bishop Conroy of Albany, but he made it a flourishing body, one which filled in the public eye the position it deserved. Not satisfied with his work in Camden, he laid the seeds in the territory tributary to it so well that it requires six priests now to look after the Catholics where he strove single-handed thirty years ago.

In 1876 Rt. Rev. Bishop McNeirny erected Camden into a parish with the outlying missions of Williamstown, Sand Bank, Pulaski and Sandy Creek. Rev. Patrick H. Beecham was appointed the first resident pastor. Father Beecham, just ordained, came to his new charge with an activity and energetic zeal which soon endeared him to his people. In 1884 he built St. Patrick's Church at Williamstown, and also purchased the present site of St. John the Evangelist's Church in Pulaski. Two cemeteries were purchased, beautifully fitted up by him and all properties left completely out of debt. He remained in charge of the Camden parish during the ten years between 1876 and 1886.

Father Beecham was succeeded in March, 1886, by the late Rev. J. J. Brennan. Father Brennan, a fine appearing gentleman, scholarly and eloquent, who had built during his long priestly career in the Diocese of Alton, Ill., and Albany, N. Y., thirteen Catholic churches in all, remained only about a year, when he was transferred to Binghamton. He died in December, 1901, at Utica, while chaplain of St. Vincent's Industrial School of that city.

On August 30, 1887, Rev. John H. McGraw, now pastor of St. Patrick's Church, Clayville, was appointed his successor. Father McGraw brought to these extensive missions a zeal soon to be tried "as by fire." On Ash Wednesday afternoon, 1889, the old church, which had been in use since the days of Father FitzPatrick, was gutted by fire, so that it would no longer pay to repair it. It was then decided to build a new frame church on the site occupied by the old one, the latter being moved aside to the rear

of a carriage shop, where it still stands. The work on the present building was under way in a few months and in September of the same year the cornerstone was laid by Father McGraw. The Rev. Dr. James O'Hara of St. Mary's Church, Syracuse, preached the sermon. The Rev. Fathers Toomy of Utica and Tiernan of Syracuse were the chanters on the occasion. The completion of the church was hastened and on Christmas of the same year Mass was said for the first time, though the church was not entirely finished. The final work of its construction was reached in February, 1890.

About this time the mission of Sand Bank was connected as an out-mission to Pulaski (a parish since April 12, 1888), leaving from that time Williamstown as the only out-mission of Camden. Father McGraw, having administered the affairs of Camden in a most commendable manner during the seven years of his tenure and winning the esteem of all in the spiritual upbuilding of the parish, irrespective of religious affiliations, was appointed to Clayville and assumed charge of that parish, June 1, 1894. As the successor of Father McGraw in Camden, Rev. Joseph S. Tiernan, appointed by Rt. Rev. Bishop Ludden, from the assistantship of St. Patrick's Church, Binghamton, N. Y., assumed charge June 1, 1894. He is still the pastor of this small but beautiful parish church. Born January 9, 1861, at Holland Patent, about thirty-one miles east of Camden, educated at the village academy, St. Charles College, Md., St. Joseph's Seminary, Troy, up to the time of his ordination by Rt. Rev. Bishop McNeirny, December 22, 1888, Father Tiernan's first appointment was to St. John's Cathedral. Four months later he was transferred to St. John the Baptist's Church, Syracuse. His appointment to Binghamton followed a nine months' absence on sick leave and dated from July 22, 1903. In Camden he continued with indefatigable spirit the work of his predecessors. From 1894 to the present time improvements have gone on both at St. John's Church, Camden, and at St. Patrick's Church, Williamstown. In March, 1895, the church mortgage of \$1,060 was paid; the churches were roofed with steel, frescoed, sanctuaries enlarged and new altars, statues and electric lighting installed. In 1897 a parish rectory was purchased and enlarged at a cost of \$1,000. Other improvements for the convenience of teams, carriages for the long drives, resulted

in the building of a barn. The house was built by Banker Curtiss in 1852, and is pictured on the Oneida County map of 1858 as the finest residence in the village. During the fifteen years of Father Tiernan's administration, Mass has always been celebrated every Sunday and holy day at Camden and Williamstown, excepting at Williamstown, from the Feast of All Saints to Easter Sunday, during which period on alternate Sundays at 11 o'clock. One exception to this rule, however, occurred from May, 1899, to January, 1901, when, during the eighteen months following the death of Rev. Charles Durocher of Pulaski, Bishop Luden committed to the temporary charge of Father Tiernan, Altmar (thus changed from Sand Bank by the Rome, Watertown & Ogdensburg Railroad authorities), Richland, Sandy Creek, Lacona and Boyleston. During that time there was no Mass in Camden and Williamstown on the last Sunday of every month. Six Sundays of the year were given alternately to Altmar and Boyleston, with an early Mass at Lacona.

On February 1, 1901, Father Tiernan, relieved from the care of the missions which belonged to the Pulaski parish at the time of Father Durocher's death, returned with renewed zeal to the completion of the improvements of St. John's and St. Patrick's churches, in preparation for the celebration of the golden jubilee of St. John's Church, Camden, September 7, 1902. The painting and decoration of the entire properties, both in Camden and in Williamstown, in 1899, was terminated in 1901 by the rich decoration in white and gold of the main altars in both churches.

In July, 1902, a beautiful set of chimes, costing nearly \$1,000, was donated to the church by City Judge L. J. Conlan of New York City for the golden jubilee, in memory of his boyhood days in Camden. Alfred Costello, the son of Hon. P. H. Costello, the former distinguished townsman of the village and influential benefactor who conducted, in partnership with his cousin, the celebrated tanneries of Central New York, donated in memory of his deceased father a beautiful pipe organ, costing \$1,200. The organ was in place, and the chimes before the altar rail for their solemn baptism on this golden jubilee day of the dedication of the first Catholic Church in Camden by Father FitzPatrick, September 7, 1852.

The solemn celebration of this jubilee took place on Sunday,

September 7, 1902, and was attended by a multitude of people from far and near. A select musical program was rendered by the choir under the direction of the organist, Mrs. D. L. Mann, assisted by her daughter, Mrs. H. J. Kittrick. It was the twenty-third year of Mrs. Mann's service as organist, and the new organ seemed a fitting climax for these years of unfailing fidelity.

A solemn high Mass was celebrated in the presence of the Rt. Rev. Mgr. J. J. Kennedy, Vicar-General of the Diocese of Syracuse, who, in the unavoidable absence of the Rt. Rev. Bishop, had blessed the bells before the Mass, and one of the sponsors of which was Judge Conlan, himself present from New York. Rev. J. H. McGraw, the former pastor of the parish, was celebrant; Father Hainault of Taberg, deacon; Father Greene of Florence, sub-deacon, and Father Tiernan, master of ceremonies. Father Tiernan preached the sermon.

Solemn Vespers were celebrated in the evening and Father McGraw of Clayville preached the sermon. In the meantime the people of Williamstown, urged by the spirit of these donations to St. John's Church, raised the sum of \$350, and a set of chimes was purchased for St. Patrick's Church, which were baptized by Bishop Ludden on Sunday, November 5, of the same year. An historical account of the Williamstown mission may be found in the chapter devoted to the churches of Oswego County. (*vide* p. 208.)

DURHAMVILLE

THE records of this church and congregation date from 1861, although the church was built in 1859-1860. For a period of six years previously Mass was said in different private houses, the Franciscan Fathers of Utica attending. There was no ceremonial cornerstone laying, but the people, mostly farmers, aiding by contributions of materials, money and labor, built the little church, which was blessed some time in 1860 by Rev. Leopold Mozygemba, O. M. C. The building cost about \$1,800, but later on an addition, now forming the sanctuary, was added to it. In 1867 a two-story frame school-house was built under the direction of the Franciscan Fathers, the contract for about \$2,800 having been given to Joseph Roth. This school was conducted by lay teachers and at considerable expense to the congregation until the year 1890, when, by order of the Bishop, it was discontinued. The number of pupils averaged about twenty-five.

In 1887 the care of the congregation was given in charge of secular clergy. These priests resided in the school-house until about 1894. Rev. Raymond Zanders, O. F. M., was the first pastor. He came from Westphalia, Germany, and remained about a year, when he rejoined his monastery in Germany and about ten years ago died there a very edifying death. Rev. Leandro Schaffer was the next priest in charge, but he remained only a few months. Rev. George Pax was pastor of the congregation in 1888 and 1889. Then the people were attended from St. Mary's (German) Church, Rome, until the Rev. J. Lerche came. His stay was brief, as the Rev. A. Bergmann became pastor in 1890. In 1893 he left his charge for several months and during his absence the Rev. E. Stark administered the parish. Father Bergmann died in February, 1895.

Rev. J. J. Heidegger was pastor *pro tem* until the present pastor, Rev. Bernard W. Goossens, came in August of the same year. Father Bergmann had removed to St. Joseph's Church, Oneida, in 1894, and from that time until 1909 Oneida was the headquarters, Durhamville being attended as a mission.

In 1899 St. Francis' Church was raised and in 1901 the interior of the church was remodeled and stained glass windows were placed. In 1903 the outside was repaired and painted and the old school building was transformed into a dwelling house.

In the fall of 1908 Father Goossens left Oneida to spend several months abroad and during his absence the Rev. Michael Steines, D. D., assistant priest at St. Joseph's (German) Church, Syracuse, was in charge of the parish, with residence in Oneida.

When Father Goossens returned he took up his residence in Durhamville and St. Francis' became a parish church. Dr. Steines was then appointed pastor of St. Joseph's.

Father Goossens was born in Westfalen, Germany, March 2, 1858. He was ordained in Montreal, Canada, December 22, 1888, and his first appointment was to St. Andrew's Cathedral, Grand Rapids, Mich., where he remained until September, 1889, when he was assigned to Maple Valley, Mich., remaining there until October, 1892. Retired, because of ill health, until July, 1894, he was then incardinated into the Diocese of Syracuse and appointed acting pastor of St. Mary's, Utica. November 1 of the same year he became chaplain of St. Vincent's Industrial School, Utica, and served in that capacity until August 15, 1895, when he was given charge of Oneida and Durhamville.

St. Francis' congregation is composed almost entirely of Germans. When the glass industry was at its height in the village, nearly 100 families attended the church. To-day the congregation numbers sixty families, German and Irish, and nearly all are devoted to agricultural pursuits.

CLAYVILLE

ST. PATRICK'S CHURCH, Clayville, is located in the beautiful and far-famed Sauquoit Valley. The parish embraces an extensive area, thickly settled, thriving, progressive, blessed and beautified by many homes that are models of rural peace and happiness. It comprises the villages of Bridgewater, Cassville, Clayville, Sauquoit, Chadwicks, Willowvale and their adjacent farms, a veritable string of little towns nestling among the tall hills that rise above them, rugged and beautiful, like stepping stones to God.

Catholicity here, as elsewhere in America, began its life in primitive simplicity, in humbleness of surroundings, in poverty of possessions and in ways that demanded great sacrifices and unfaltering perseverance on the part of the few scattered children of the Church who gathered in the name of God to keep and spread the light of the true faith. Mass was first celebrated in the village of Clayville in the fall of 1849 in a private house owned by one Valentine Carney. Father Carahar of St. Patrick's Church, Utica, was the celebrant. About forty of the faithful were present, some of them walking many miles from distant hills and settlements. Some time after this a regular mission was organized and Rev. William C. Coghlan attended it from St. John's Church, Utica, from November 21, 1850, until May 1, 1854, when he was removed to Clinton as resident pastor of that village. However, he continued in charge of the Clayville mission, ministering with priestly zeal and devotion to its few scattered adherents until his death on July 7, 1862. His successor, Rev. Edward Bayard, attended Clayville from July, 1862, to August, 1863.

Rev. Peter O'Reilly succeeded Father Bayard August 10, 1863. The mission by this time had so grown that the congregation felt strong enough to undertake the erection of a permanent place of worship. Accordingly a large plat of ground was purchased in the heart of the village of Clayville, on the main street, and preparations were made for the building of the first Catholic Church

in the Sauquoit Valley. Michael McCabe and Michael Kelly were chosen trustees, donations and subscriptions were received, and the scattered congregation labored with a loyal earnestness for the realization of a long prayed for blessing. The edifice was begun in March, 1864, and completed some time in the following year.

In November, 1867, Rev. Philip J. Smith, of Waterville, assumed charge of the Clayville mission and ministered regularly and faithfully to the wants of its people during the succeeding seven years. So well did the mission thrive temporally and spiritually under his guidance that in 1874 the mission of Clayville was made an independent parish and Rev. Edward F. O'Connor was appointed the first resident pastor.

Father O'Connor promptly became identified with the life and the growth of the village as well as of the parish. He was a genial, whole-souled, neighborly character. He knew everyone, had a kindly greeting and a pleasant word for everyone, and by his lovable qualities of mind and heart, by his devotion to his duties and by the charm of his priestly life he won his way into the lives and the loves of all classes of people in Clayville and its vicinity. From the very beginning he proved himself a faithful priest, a progressive manager. He remodeled the parish church, adding a tower, a steeple, a large vestry and a beautiful sanctuary. He improved the parish house, enlarging the exterior. He also built St. Joseph's Church in the then out-mission of West Winfield. Finally, after nearly seventeen years of unremitting service and apostolic zeal in the midst of the people who loved him and whom he loved so well, he died on September 30, 1890. The entire community, as well as numberless friends among the clergy and laity outside, mourned his departure as a personal loss, and made the deep grief of his parishioners their own. He was buried in St. Mary's Cemetery, Clayville, among his own people, in gratification of the wish that he might rest where he had labored within the shadow of the hills that frame the beauties of the Sauquoit Valley.

Rev. John C. Higgins succeeded Father O'Connor in November, 1890. He was a man of sterling piety, unfaltering principle, fearless and determined in his advocacy of truth and righteous living. He had a voice of rare beauty and was styled the "Sweet

tenor singer of the diocese." He labored with great zeal for the upbuilding and the betterment of the parish and had many plans under consideration for the improvement of the church property. But the shadow of death was upon him almost from the beginning. He died in May, 1894, mourned by his parishioners and a large circle of outside friends.

The present pastor, Rev. John H. McGraw, succeeded Father Higgins on June 3, 1894, coming from the parish and out-missions of Camden, where for seven years he had labored earnestly and successfully in the midst of a devoted people. Father McGraw was born in Albany, March 4, 1858, made his classical course at Assumption College, Canada, Niagara University and St. Ignatius' College, Chicago. His theological studies were made in France, where he was ordained at Aix-en-Provence, June 3, 1882. His first appointments were as assistant at St. John's, Albany, January 1, 1883-October, 1884; St. John's, Schenectady, October, 1884-March, 1886; St. Patrick's, Utica, March 18, 1886-July, 1887. In the latter month he was sent temporarily to Florence and in August of the same year was made pastor of St. John's Church, Camden. Since his advent to the parish he has paid up a large old debt and expended several thousand dollars in beautifying and improving the church and in remodeling, re-furnishing and improving the parish house and surroundings, making the entire property one of the most beautiful and valuable in the village and vicinity. All of the improvements have been paid for through the indefatigable labors of the pastor, aided by the support and the hearty co-operation of his people.

About 105 families attend the Clayville church. Most of these are Irish, a few are German, and some are Italians. In spite of the financial reverses occasioned by the closing of some industries in the different villages and the consequent constant exodus of numbers of the Catholic people in search of employment elsewhere, the parish remains in a flourishing condition. The church has a seating capacity of over 500, is furnished liberally throughout, is artistically decorated and is perfect in all ecclesiastical appointments. The parish rectory near by is an ideal one, tastefully furnished and fitted with all modern improvements. St. Mary's Cemetery, beautifully located on the outskirts of the vil-

lage and recently remodeled, is arranged and maintained in a manner in keeping with the rest of the parish belongings.

The Rev. Thomas H. Quinn, of St. Mary's parish, Binghamton, who was ordained at Rochester in June, 1909, by Bishop Grimes, was appointed assistant at Clayville, July 26, 1909.

WILLOWVALE

Under Father McGraw's direction St. Anthony of Padua Church was built at Willowvale during the summer of 1908. The cornerstone was laid July 19 of that year by Bishop Ludden. It is a handsome structure of veneered pressed brick, has a seating capacity of 500 and cost \$10,000 to build. Willowvale adjoins the village of Chadwicks and is situated between Clayville and New Hartford. The Catholic population of the place has been increased recent years through the building and operating of a number of knitting mills.

ORISKANY FALLS

THE first Mass was said in Oriskany Falls at Jeremiah O'Connell's residence in September, 1862, by Rev. Edward Bayard, pastor of St. Mary's Church, Clinton. About twenty families were in attendance. The next Mass was said at James Dolan's, the next at Bartholomew Roache's and the next at the residence of Mr. Gillmore.

Rev. Peter O'Reilly, successor to Father Bayard, took charge of the mission of Oriskany Falls in September, 1863, and said Mass nearly every three weeks in the Town Hall for a period of nine years.

On August 30, 1870, under his skillful direction and management, a meeting of the Catholics of the village and vicinity was held in the Town Hall of Oriskany Falls, at which they by a majority vote formed themselves into a religious corporation, and resolved that they should build a church. Through the united and earnest efforts of Father O'Reilly and the congregation, St. Joseph's Church was erected in 1873 and was incorporated the same year. Father O'Reilly said the first Mass in it and continued to attend it for one year thereafter.

Rev. T. W. Riley, pastor of St. Bernard's Church, Waterville, took charge of St. Joseph's Church, November 1, 1874, and attended it for four years, or until 1878. Rev. J. J. McDonald, next pastor of Waterville, attended St. Joseph's Church until August 15, 1883, when Bishop McNeirny, of Albany, appointed Rev. Simon J. Cannane as first resident pastor.

As the mission had been attended by priests of other places there was no parochial residence. Father Cannane soon after taking charge purchased a house and built a barn. He has also made an addition to the church and many other improvements to the property. He has faithfully administered to the wants of his congregation, and besides has attended two out-missions—one at Vernon Center, the other at North Brookfield. Knoxboro, Munnsville and Verona are attended as stations. There are now seventy families of the Irish race in St. Joseph's congregation.

Father Cannane has served as pastor continuously from August 15, 1883, to the present time. He was born in Vestal, Broome County, this diocese, on June 3, 1847. He was ordained priest June 22, 1873, his theological studies having been made at Alleghany Seminary, and his first appointment was as assistant at St. Patrick's, Albany, July 4, 1873-April 13, 1876. He was pastor of St. Mary's, Hunter, N. Y., from the latter date until his appointment to Oriskany Falls, twenty-six years ago.

VERNON CENTER

St. Agnes' Church, Vernon Center, was purchased and repaired by Father Cannane and the first Mass was said in it by him, April 13, 1884. At that time about thirty-five families resided in the mission. For the past twenty years Mass has been said there nearly every three weeks. The church was free from debt before the first Mass was said in it. There are now twenty-three families in Vernon Center mission.

NORTH BROOKFIELD

In the mission of North Brookfield the first Mass was said by Rev. T. W. Riley. It was next attended by Rev. J. J. McDonald. Both were pastors of St. Bernard's Church, Waterville.

In 1883 charge of the mission was given to Father Cannane. Mass was said by him for eleven years in the Town Hall. He built the new church, known as the Church of the Maternity of the Blessed Virgin, and it was dedicated by Bishop Ludden, October 21, 1894, and is free from debt. At that time there were twenty-five families of Irish nationality in the mission.

BOONVILLE

UNTIL 1875 this parish had been a mission attended at different times from Constableville and Port Leyden. In that year a resident priest was appointed who immediately made plans for a church.

The first Mass in the village of Boonville was said in the house of Mrs. Smith, in December, 1838. The weather was intensely cold and the snow very deep and those present came from miles around. It was the first time the Catholics assembled for worship in the history of the village and the event caused a great deal of excitement and unrest among the Protestants. The celebrant was Rev. William Beecham of Rome. There were few Catholic families living in this part of the state at that time, but the smallness in numbers was made up in strength of faith, love of their religion and perfect obedience to their pastor. The following men and their families were present: John Hyland, Bernard Donnelly, Terence Conlon, Daniel Mulhern, Michael Mackin, Bernard McLaughlin, Owen Gillson, Thomas Gleason; in all about forty or fifty adults and children. The Mass was served by Terence Conlon and James, a son of John Hyland. James Hyland is now and has been since the inception of the parish, an honored trustee.

Father Beecham visited the people of Boonville monthly until the year 1841, when he was replaced by Rev. William Howard, who resided at Constableville, and who came monthly up to the year 1850. Succeeding him came Rev. James O'Sullivan and he remained with them till 1853. Following him came Father Sheahan, who remained but one year. Father Brady, succeeding, attended monthly for three years. Rev. Cornelius Fitzpatrick was next in charge and his term was the same as that of his predecessor. Father Howard, who left the parish in 1850, then returned and remained until some time in 1862, when he was succeeded by Rev. Eugene Carroll, who attended the wants of the people until, finally, a resident pastor was appointed by Bishop McNeirny, in 1875, in the person of Rev. Thomas Harty.

Father Harty came under the most discouraging circumstances. The people at that time, though thoroughly Catholic, were poor, and hesitated about assuming the responsibility of building and supporting a church. He soon won the trust and esteem of Catholic and Protestant alike, however, and in 1878 the cornerstone of the church was laid and the following year saw a beautiful structure raised as an evidence of his remarkable zeal and perseverance. No priest in these parts so thoroughly pleased, astonished and delighted the people of all classes as did Father Harty. His powers of eloquence won him great fame. He was much in demand at the different celebrations of the village and the people returned home after hearing him, astonished at his great gift; and, as his eloquence won their minds, so his beautiful charity won their hearts. Kind-hearted, brilliant and true, he is still piously remembered in the parish. Following him came Rev. John A. Hart, in the year 1883, and upon him fell the onus of finishing the work begun by Father Harty. The parochial house was already built, but was unfinished, the grounds and church were still in a crude condition, but with the active co-operation of the laity, this earnest priest soon had the affairs of the parish in excellent condition. He was of a genial disposition and liked very much by all classes of the community.

Father Hart was succeeded in 1888 by Rev. Edward R. Prendergast. In the beginning of his administration the parish was small and was composed mainly of Irish members with a few Germans. The parish now has Irish and Germans in almost equal numbers—about ninety-five families in all—and the church is a model of beauty and art. Many improvements were made by Father Prendergast. These began with the building of a vestry, 43x15 feet, at the rear of the church, and this permitted the removal of the small vestries which had heretofore been in the church proper. The sanctuary has been made larger by thirty feet and the altar rail extended in beautiful curves. Above the altars are three large paintings, the centerpiece being Ittenbach's "Holy Family." Over the Blessed Virgin's altar is Hoffman's "Annunciation," and over St. Joseph's altar is Hoffman's "Flight to Egypt." These three paintings were donated by Miss Mary F. Prendergast of Syracuse, in memory of her deceased relatives. The Stations of the Cross are from Fuerich and were

donated by the following members of the congregation: James Hyland, Jeremiah Buckley, Philip McGuire, Jeremiah Leary, Mayor Foley of Olean, Mrs. Matthew Whelan, George Geisdapf, Sr., Louis Seiter, Patrick Buckley, Benedict Gantner, Mrs. Edward Buckley and brothers, Miss Kate Stanton. The Papal coat of arms was given by Mrs. John Walsh and the Episcopal arms by William Gleason.

Father Hart, on his removal from St. Joseph's, became pastor of St. Paul's, Norwich, serving there until his death in 1907, when Father Prendergast again succeeded to his charge and the Rev. Henry Farley Curtin, who had been Father Hart's assistant, was made pastor of Boonville and assumed charge on January 1, 1908.

Father Curtin was born in Marcellus, this diocese, July 23, 1866. He was ordained priest in the Cathedral of Rochester, March 10, 1900, and was immediately assigned to Norwich, where he remained until appointed to be pastor of St. Joseph's.

Betterments and repairs made to the church property during Father Curtin's administration bring its valuation at \$12,000. The parish numbers 765 souls.

FORESTPORT

This mission was first supplied by a priest from Constableville in the early days of the village, a short time before 1850. The burning of the Constableville church and records in 1883 renders it impossible to give any accurate details regarding the administration of ecclesiastical affairs previous to that time. Before a church was built Mass was said in the house of one Zurhammer and also in the house of a man named Salzman. According to the oldest inhabitant who can be found now, Mrs. Michael Donovan, Rev. James O'Sullivan was in charge here in 1850, and she was married by him about that year. A church was built a short time before that about two miles from this village on the road leading to Hawkinsville at Irish Settlement, so-called from the fact that a number of Irish families settled in that vicinity and made homes for themselves in the wilderness. They constituted almost the entire congregation for several years. The families were: Hennessey, Carrigan, Buckley, Connors, Coughlin, Me-

Guire, O'Leary and Scanlon. The descendants of some are still there. Father O'Sullivan was remarkable for his kindly charity and great zeal for souls, visiting the sick in the wildest kind of weather and doing all he could to relieve them in sickness and distress. He was succeeded by Rev. Eugene Carroll, who lived at Port Leyden, and also attended Boonville and Hawkinsville in addition to the parochial charge.

About 1875, Rev. Thomas Harty took charge, with Boonville as his home. The work of a priest here was much more difficult and trying than in the home parish. The people were scattered about for miles distant from the church. It was, as the name of the village indicates, a forest. Even in summer it was most dangerous to frequent the roads unless perfectly acquainted with them, and in winter the pioneer priests had to contend with fierce storms and almost impassable drifts. But the Catholicity of the people, as loyal as it is at present, could not compare with the strong faith and ardent charity of the first Catholics of this parish. They loved their priests and in turn were attended most zealously in all their wants and cares. In the inception of the mission their numbers were quite large, there being immense tanneries all over this section of the State, which were worked principally by Catholics. After the dismantling of these the people scattered and in 1890 what was once a flourishing industry became a part of history. The mission in consequence dwindled to very small proportions, though now in 1909 it has so increased as to number about three hundred souls. The people are mainly Irish, though there is quite a sprinkling of French and a few Poles. There is perfect agreement among them and all are attentive to their church.

Father Harty was succeeded in his labors by Rev. John A. Hart, under whose pastorate the first steps were taken to build a church in the village, the need of which had become apparent for some years, as the families who had settled near the old church had nearly all removed to other localities. The center of population was going towards the village, as the roads were always open in that direction, while it was almost impossible to reach the church in winter. Confessions were always heard in the house of Philip McGuire, where a hospitable welcome accorded priest and layman.

In 1882 the movement assumed definite proportions and money was raised by subscriptions, and St. Patrick's Church, which now stands in the village an ornament of it and a pride to the Catholics, was soon after built. The edifice has been entirely renovated under Father Curtin's direction. It is valued at \$3,000.

HAWKINSVILLE

Before the erection of St. John Chrysostom's Church in Hawkinsville, the Catholics of the vicinity attended the church built in 1848 at Irish Settlement, a point on the road from this village to Forestport, and about two miles from the latter village. This mission was attended originally from Constableville and since 1875 from Boonville.

WHITESBORO

THE village of Whitesboro has the proud distinction of being older than Utica, Rome, Syracuse or Rochester. The first attempt at settlement in or near it, was probably effected in the year 1785, but it is beyond question that in the following year two rude log huts reposed in tranquility beneath the shade of old Fort Schuyler, now the site of the city of Utica. The Catholics, who were scattered about this territory, in after years began to grow in number. Some attended divine service at St. John's, Utica, when that parish was established, and afterwards walked some six or seven miles to receive the benefits of religion at St. Patrick's of the same city. Many were falling away. Grave necessity, therefore, required that a mission should be opened for these neglected souls, and consequently the Rt. Rev. Francis McNeirny, Bishop of Albany, sent his Vicar-General, the Very Rev. P. A. Ludden, who afterwards became first Bishop of Syracuse, to establish it. On April 22, 1882, the first Mass was said in the old historic Town Hall by the Vicar-General. On January 1, 1883, Bishop McNeirny appointed the Rev. John F. Mullany pastor of the scattered flock. Father Mullany was assigned to no easy task, for confirmed habits of neglect are not easily eradicated. People were found whose acts of religious worship might be counted by quarters of centuries, or, who, after much questioning, discovered that they were Catholics by baptism.

In the year 1885, however, on October 21, the corner-stone of the present beautiful edifice was laid by Bishop McNeirny. The church was dedicated on October 12, 1886. Father Mullany was pastor until transferred to St. John the Baptist's Church, Syracuse, in June, 1887. He was succeeded by the Rev. John Grimes, now Rt. Rev. Coadjutor-Bishop of the diocese. In January, 1890, the Rev. Thomas W. Reilly became pastor, and remained as such until his untimely death through accident. He was succeeded by the present pastor, Rev. William H. Slaven, in September, 1896.

In 1893, the rectory, which was one of the old landmarks, burned to the ground. The present beautiful rectory was erected

by Father Reilly. It is of brick, two and one-half stories high, and is considered the handsomest residence in the now progressive Whitesboro. The church is of Gothic architecture. The lot on which it is erected is 160 x 140 feet, and was purchased from Eli Morst at a cost of \$5,000, and, being situated on the village park, for health or convenience could not be better adapted as a site. In 1893, Father Reilly purchased ten acres for a cemetery. This now stands as a lasting monument to his taste and zeal, for it is considered the prettiest cemetery of its size in Oneida County. In 1904 a grateful people erected a beautiful granite monument to Father Reilly's memory. It was dedicated on Decoration Day of the same year. The dedicatory sermon was preached by the Rev. W. H. Slaven.

During these years the following assisted in the work of St. Paul's: The first assistant was the Rev. E. R. Prendergast, from June, 1884, to January 14, 1888, when he was appointed pastor of Boonville. He was succeeded by the Rev. George S. Mahon. The Rev. William H. Griffin, now pastor of New Hartford (which until 1896 was an out-mission of Whitesboro), became assistant upon the promotion of Father Mahon to the classical village of Oxford. Father Griffin was assistant from May 9, 1889 to December 24, 1890, when he was succeeded by the present pastor, Rev. W. H. Slaven. In succession the Revs. W. P. Quinn, Theodore Provost and Walter Doyle served as assistants in Whitesboro. Father Doyle is assistant at the present time.

Father Slaven was born in Rochester on June 20, 1856. He was ordained priest at the Cathedral of Vincennes on July 12, 1885, and his first appointment was to St. Martin's, Indiana, where he remained, 1885-1890. He was incardinated into the Diocese of Syracuse and assigned to St. John's Cathedral on October 16, 1890. On December 24 of the same year he came to Whitesboro as assistant to relieve Father Griffin, who was ill. The appointment was made permanent on February 1, 1891. On April 16, 1893, he was named pastor of St. Patrick's, Chittenango, and served as such until September 1, 1896, when he returned to Whitesboro as pastor of St. Paul's.

Whitesboro has two missions, St. Leo's, Holland Patent, and St. Ann's, Hinckley, and besides these, the villages of Floyd,

Stillville, Trenton Falls, New York Mills, Yorkville and Oriskany are included in the parish proper.

HOLLAND PATENT

One of the first cares of Rev. J. F. Mullany was to select a site for a church in Holland Patent. Considerable difficulty was experienced, owing to the bigotry of the people, but finally, through the kindness of several broad-minded men, the present beautiful stone edifice on the village park was secured from the descendants of the old Unitarian congregation. Repairs and additions were made at a cost of \$1,000. It was dedicated by Father Mullany on July 23, 1885, and the sermon was preached by the Rev. Thomas J. McCluskey, S. J., of New York. The first trustees were Martin Tiernan, father of Rev. J. S. Tiernan of Camden, and James McLoughlin. Stations had previously been held at Catholic homes in the different villages of the district—at Huber's, Stillville; O'Connor's, Steuben; McLoughlin's and Tiernan's, South Trenton.

HINCKLEY

In 1895 families began to grow in number in the small village then called Gang's Mills. From two or three families the number became eighty, attracted there by the erection of a large pulp mill. This number is now greatly diminished. In 1896 the Rev. T. W. Reilly, then pastor of St. Paul's, recognized the necessity of a church at this place, which is now called Hinckley. The nearest church was at Holland Patent, ten miles distant. The people were of many nationalities, Irish, German, French, Italians, Poles. These people now worship their God in a neat frame church, erected through the efforts of Father Reilly.

NEW HARTFORD

THE history of St. John the Evangelist's Church, New Hartford, until the year 1896, is naturally interwoven with the data and story of the formation of St. Paul's parish at Whitesboro, of which it was until then a part.

When, in 1883, the Rev. John F. Mullany was appointed to organize a new parish in Whitesboro, with the town of New Hartford and the Holland Patent district as out-missions, the Catholic population at New Hartford was small in numbers, about twenty families, and these had until then, at great inconvenience, attended the several Catholic churches at Utica, Clinton and Clayville. Many had lapsed from the practices of religion and, on the occasion of the priest's arrival there, there were only a few families ready to begin with him the organization of a parish. Nothing daunted, however, Father Mullany announced in the daily papers that Mass would be celebrated on January 13, 1883.

On the Sunday designated, Father Mullany celebrated Mass in St. Stephen's Hall for the first time in the village of New Hartford. The use of this hall was extended by the courtesy of the rector of St. Stephen's Episcopal Church and the altar linens used on the temporary altar were furnished by the wife of St. Stephen's rector. About thirty people were present. The good work once started was continued, Mass being celebrated on Sundays and holy days in a hall in the village.

On Sunday, October 21, 1883, the corner-stone of St. John's Church was laid by Bishop McNeirny at 3 o'clock P. M., in the presence of a great concourse of people. The sermon was preached by Rev. John F. Lowery of Cohoes, N. Y.

The property on which the church was erected was purchased of Silas Root of New Hartford, at a cost of \$1,200. The entire church property cost \$20,000.

The church was dedicated on Sunday, May 31, 1885, by Bishop McNeirny, and the sermon was preached by Rev. James O'Reilly, now of Clinton.

Owing to the arduous duties of his vast mission, Rev. Father

Mullany requested an assistant priest, and, in June, 1884, Rev. Edward R. Prendergast, recently ordained, was assigned to assist at St. Paul's, Whitesboro, and New Hartford.

In June, 1887, Father Mullany was appointed rector of St. John the Baptist's, Syracuse, and was succeeded by Rev. John Grimes, now Coadjutor-Bishop of Syracuse, who labored with great success until called by his Rt. Rev. Bishop to a larger field of labor on February 6, 1890.

During Father Grimes' administration of affairs, he had as assistants Rev. E. R. Prendergast, who was appointed rector of Boonville on January 14, 1888; Rev. G. S. Mahon, appointed January 10, 1888, transferred to rectorate of Oxford, May 1, 1889, and Rev. William H. Griffin, appointed May 9, 1889.

Father Grimes was succeeded by the Rev. Thomas W. Reilly, who came from Syracuse on February 13, 1890. Father Reilly caused many improvements to be made in and about the church. One improvement to be noticed was the placing of handsome pews, replacing the ordinary benches with which the church had been furnished, and the erection of church sheds for the advantage of the country people. He was assisted by Father Griffin until December 24, 1890, who was succeeded by Rev. W. H. Slaven on December 24, 1890, who served until April 16, 1893.

On Father Slaven's appointment as rector at Chittenango, the Rt. Rev. Bishop appointed Rev. W. P. Quinn, who remained with Father Reilly until October, 1895, and, on his removal to St. Patrick's, Utica, the Rev. Theodore Provost came to Whitesboro parish on the 14th day of the month.

In July, 1896, Father Reilly's priestly career was terminated by his accidental death, and through his death came the formation of St. John's Church as a parish church. On August 24, 1896, the Rev. William H. Griffin, who had attended the mission as assistant priest, was appointed first resident pastor of New Hartford.

From a small beginning, through the united efforts of priests and people, St. John's holds a position comparing favorably with other parishes of the diocese. Although the congregation is not large, at the present time numbering about 115 families, partly of German and partly of Irish extraction, yet it possesses a beautiful little church, lighted by electricity, and a commodious and

substantial rectory, formerly the home of Vice-President James S. Sherman of Utica.

The priests who have attended St. John's, from its foundation, with one exception, have been of the Irish race.

Father Griffin, who has been pastor of St. John's since it became a parish church, was born in Boston, Mass., on May 17, 1862. His studies for the priesthood were made at St. Joseph's Seminary, Troy, and he was ordained on May 26, 1888. By consent of Bishop Ludden he served as assistant priest at Watervliet, Albany Diocese, from June 17, 1888, till October 31 of the same year, when he was assigned to St. John the Baptist's Church, Syracuse, in a similar capacity. On May 9, 1889, he was appointed assistant at Whitesboro and New Hartford, serving as such until December 24, 1890, when, because of ill health, he was given respite from the exacting duties of his position. On July 1, 1891, with health quite restored, he was sent as assistant to St. Mary's, Oswego, whence, after five years, he was recalled to administer the affairs of the new parish.

NORTH BAY

RETURNING from a visit to the household of faith at Black Creek (Cleveland), Rev. Walter Quarter of Utica offered, in the year 1835, at the residence of Major Daniel Mulholland, the first Mass celebrated at North Bay. Supported by his little flock, Father Quarter struggled courageously until the advent of the Rev. William Beecham, who became pastor of the neighboring church at Rome, in 1838. Five years later, on a plat of ground donated by Major Mulholland, the present church was erected under the title of SS. Peter and Paul, in what was then the Diocese of New York, under the jurisdiction of Bishop Dubois.

The first Mass in this church was celebrated in 1843 by Father Beecham, who through three succeeding decades continued to exercise care over this and neighboring missions. This sturdy pioneer priest was successively assisted by Fathers Callaghan, Fitzpatrick, Craven, Howard, Ludden, Sullivan, Walsh, Zurker, O'Reilly and Birmingham. In 1873 Father Birmingham took up his residence at Black Creek (Cleveland), with North Bay as one of his charges. The subsequent history of the latter is consequently to be sought in the accounts of the Cleveland pastorates. (*vide* p. 199.)

SYLVAN BEACH

SURELY history repeats itself! On the hallowed spot, where for the three decades, 1654-1684—as early as 1642, if it be accepted true that the saintly Jogues visited these parts on his way to the Mohawks—the intrepid Jesuit Fathers administered to the spiritual needs of the Oneida Indians, grouped around the mouth of Fish Creek, there, on the identical spot, stands a monument of that same imperishable Faith!

About twenty years ago Rev. J. B. Greene, now pastor of Florence, purchased a plat of land at Sylvan Beach for the purpose of building a church, but was forced to abandon the project. At the earnest request of Bishop Ludden another purchase was made in 1899 by the present pastor, the Rev. J. B. Mertens, of Cleveland (*vide* p. 199), and in the same year, on September 11, the corner-stone was solemnly laid by the Rt. Rev. Bishop. Rev. J. J. McGuinness preached the sermon of the day. On Sunday, July 1, 1900, the new church, under the title of St. Mary's of the Lake, was duly dedicated by the Bishop, assisted by the clergy. The dedication sermon was delivered by the Rt. Rev. Mgr. J. S. M. Lynch, who compared the shore of Oneida Lake to that of the Lake of Tiberias.

The congregation at Sylvan Beach is composed almost entirely of the sojourners at the nearby summer resort, for whose accommodation the church was erected.

Vienna, this county, is attended as a station of St. Patrick's Church, Oneida, Madison County.

MADISON COUNTY

CITY OF ONEIDA

THE INDIAN VILLAGE OF ONNEIONT VISITED IN 1656 BY JESUIT MISSIONARIES FROM ONNONTAGE, BLESSED IN 1667 BY THE ESTABLISHMENT OF THE MISSION OF ST. FRANCIS XAVIER—FIRST CHURCHES OF MODERN TIMES BUILT AT "IRISH RIDGE" IN 1832, AND AT ONEIDA IN 1843.

ST. PATRICK'S CHURCH

OF early Catholic activity in Oneida County, the first record is to be found in those wonderful archives of missionary enterprise, the JESUIT RELATIONS. From these accounts we gather that the Oneida tribe was one of the most turbulent and unruly among the Five Nations, and the pride of the people made the labors of the missionary particularly trying. In the year 1654 some approaches were made by the Oneidas to le Moyne, while he was on his first visit to the Iroquois country, but apparently more in his capacity as a representative of the French Governor than as a Catholic missionary. In 1655, during the visit of Fathers Chaumonot and Dablon to Onnontage, two deputies came from Onneiont, asking leave to be present at the great council, at which was decided the establishment of the mission of St. Jean Baptiste. In 1656 a further step in planting the Catholic religion in the country of the Oneidas was taken when the Jesuit missionaries formally adopted the tribe as their children, and welcomed the opportunity, which the obligation of visiting the tribe and making presents thus imposed, gave them of preaching the gospel. Fathers Chaumonot and Menart were the first to make such a visit, but though well received, remained only long enough to baptize two old men and several children. The elders of Onnontage, who accompanied them, fearing a surprise, hastened the Fathers' departure.

It was not until 1667 that a permanent mission was attempted. In July of that year, at the request of the Oneidas, at the time of the making of peace with Tracy, Father Bruyas was sent to Onneiont, and arrived there in September. He said his first Mass in the village on Michaelmas Day, and took that for a good omen.

It was, indeed, a task worthy of the great prince of the Angelic army which lay before the intrepid Jesuit. Here was this proud, turbulent, wilful mass of paganism to be molded into the image of Christ, and stout must be the heart and strong the arm of him who would attempt the toil. The mission was dedicated to St. Francis Xavier, and in January, 1668, we find Father Bruyas writing an interesting report of his labors to his superior at Quebec.

The three great obstacles to the progress of the gospel were drunkenness, dreams, and impurity. It may be remarked in passing that it was from the Dutch that the Indians obtained their supply of liquor, the French had absolutely forbidden its sale. In 1668, Father Garnier, the first Jesuit ordained in Canada, was sent to Oneida to assist Father Bruyas.

Father Bruyas was succeeded in 1671 by Father Pierre Millet. The work done by these Fathers was wonderfully successful, and in 1672 other members of the society could report that the Oneida converts "from wolves had become lambs." The edifying lives of the confessors among them, and the heroic fortitude of their martyrs showed that the same power which supported the heroes of the first ages of the church was present in all its sweetness and vigor among these fierce savages who had been won to the obedience of the Cross.

In 1676 Father Millet writes of the great progress of the mission, to which two causes had principally contributed. One was the conversion and solemn baptism of Soenrese, one of the chiefs, and the other the establishment of the Confraternity of the Holy Family. A few years later jealousies and political difficulties arose among the Iroquois and with the French, and as a result Father Millet, though adopted as a member of the tribe, was yet held a prisoner in their village. In 1684 he returned to Canada, and the mission of St. Francis Xavier disappeared. In 1696 Frontenac crushed the Onondagas and the Oneidas and for more than a century the history of Catholicism in the Oneida country loses itself in the record of the struggles for supremacy between French, Dutch and English, the War of Independence, and the consequent political and social reorganization of the territory which had been the scene of the heroic labors of the wearers of the Black Robe among the various tribes of the aboriginal race.

In recent times the history of Catholicism in Oneida begins with the establishment of the little Irish colony at "The Ridge" or "Irish Ridge," near Oneida. This colony was formed by an Irish patriot named Thomas Ennis, about the beginning of the nineteenth century. The little church was framed and nearly completed about 1831, and the land now occupied by it and the cemetery was deeded in 1833, without price, to Bishop Hughes of Albany by John Hyland and Patrick Sullivan. The first missionary priest at the Ridge was Father Walter J. Quarter, who was succeeded by Father William Beecham, and the mission has been since served without interruption by the priests of St. Patrick's, Oneida.

The small Catholic community in Oneida used to worship prior to 1843 in a little log structure owned and occupied by Patrick Moran on Union street, now known as West Railroad street. It was here that Rev. William Beecham first offered the Holy Sacrifice in Oneida. In the spring of 1843 it was decided to build a church, and a small wooden one was erected, capable of holding about thirty persons. The congregation prospered and in 1851 another and larger church was begun, at the corner of Main and Walnut streets, which served the congregation until 1886.

The mission at Oneida was served by Rev. William Beecham until 1851, when it was separated from the parish of Rome, where he had his headquarters. The new parish had as its first pastor Rev. Patrick Kenna. He may be regarded as the founder of St. Patrick's Church, but he was only spared for five years in his new sphere of labor. He died in 1856 at the early age of twenty-nine. His body was laid near the sanctuary of the church he had built, but was removed to the new Catholic cemetery in 1888.

Father Kenna was succeeded by Rev. John McDermott, whose pastorate only lasted eighteen months, he, too, dying at the early age of thirty-five. For some time previous to his death he was under the care of Bishop McCloskey.

The next pastor of St. Patrick's was the Rev. Dr. James O'Hara, who remained for two years, from 1857 till 1859. In the latter year he was transferred to St. Mary's, Syracuse, and it is in connection with this church that the great efforts of his pastoral career are connected. As orator and theologian he had few

equals and his labors at St. Patrick's, Oneida, and the missions adjacent to it, were apostolic in their character.

Rev. James Maurice Sheehan took charge of the parish in 1859 and remained until 1862. His character was one of great strength and force hidden under a garb of extraordinary modesty and humility.

In 1862 Rev. William F. Sheehan became pastor and after five years of devoted activity was succeeded by the Rev. William Fennelly, who for seventeen years ministered to the spiritual needs of the rapidly growing congregation of St. Patrick's. He was killed at the James street railway crossing in Oneida while returning from the bedside of a dying parishioner to whom he had administered the last rites of the Church. The widespread grief displayed when the news of this sad occurrence became known proved how great was the affection in which the aged priest was held, not only by his own flock, but by the inhabitants of the town and district.

During an absence of Father Fennelly for three or four months in Ireland on a well-deserved vacation, the pastorate was filled by the Rev. James Luke Meagher, in 1885-6.

In February, 1886, the present pastor, the Very Rev. James A. Kelley, V. F., came to the parish, and under his guidance the congregation has displayed more than ever the enthusiasm and earnestness in the cause of religion, which was always its characteristic. The needs of his congregation imperatively demanded a new church, and on June 17, 1888, the corner-stone of the present beautiful building was laid by Bishop Ludden, the preacher on the occasion being the Rev. Martin J. Hughes, then of St. John's, Oswego.

The church was dedicated on Sunday, November 24, 1889, by the Rt. Rev. J. S. M. Lynch, D. D., the Vicar-General of the diocese.

Dean Kelley was born in Waterloo, N. Y., on September 15, 1850. His preliminary education was received in the schools of Syracuse, where, in St. John the Baptist parish he spent his youth. He was ordained priest on May 30, 1874, after completing his courses in philosophy and theology at St. Joseph's Seminary, Troy. His first appointment was as pastor of Warrensburg, N. Y. Entering upon his duties there on June 7, 1874, his

first task was to establish missions and build churches for a parish whose length extended for more than a hundred miles through the Adirondack Wilderness. And before his service ended there, in October, 1881, he had built and paid for six churches located in different woods settlements in a territory which had known neither priest or religion until his advent. Transferred to Baldwinsville, in 1881, he enlarged and beautified St. Mary's Church and otherwise improved the property. In February, 1886, he was transferred to Oneida, where the task of building a new St. Patrick's awaited.

The Rev. Thomas S. Flynn was appointed *locum tenens* from January 1, 1903, to March 15, 1903, during the pastor's absence on a vacation in Europe, and remained as assistant priest until September 30 of the same year, when he was appointed pastor at Chittenango.

The Rev. James P. McPeak came to the parish as assistant priest on July 1, 1905, and remained until January, 1907, when he was transferred to the Cathedral parish in Syracuse. Father McPeak was succeeded by the Rev. John P. Shanahan, who went to St. Agnes' parish, Utica, in 1908, to succeed Rev. William F. Sheehan, Ph. D., who was transferred to St. Patrick's and is the assistant priest here at the present time.

All indebtedness against the entire property of St. Patrick's congregation was wiped out on Christmas Day, 1906, when the church mortgage was burned. The actual cost of the church as it now stands was \$75,446.33, of the rectory \$10,745.24, and interest paid \$13,401.86, making a total of \$99,593.43. The original cost of the cemetery was \$4,000, the cost of improvements \$5,103.63, and cost of borrowed money \$2,115.93. This makes the total cost of church, rectory and cemetery amount to \$110,812.99. These figures in themselves speak volumes for the faith, energy and enthusiasm of the priest and people of St. Patrick's. They form a fitting conclusion to this imperfect outline of the noble record of Catholic life and work in Oneida. Whether we look back to the old days of the Jesuit mission, or come to more modern times, the same love and devotion manifest themselves springing from the same unfailing source—the undying inspiration of the Catholic faith and life.

ST. JOSEPH'S (German)

THE German Catholics of Oneida, numbering about eighty families, some twenty years ago, worshipped partly at St. Patrick's Church and partly at St. Francis' (German) Church, Durhamville. St. Joseph's parish was organized by the Rev. A. Bergmann, pastor at Durhamville, and was attended as an out-mission of that place until 1894, when Father Bergmann took up his residence at Oneida. St. Joseph's then became the parish church, with St. Francis' attached as a mission.

Father Bergmann celebrated his first Mass in Oneida on Easter Sunday, March 29, 1891, in the Elm street school-house. The construction of a church was started at once. The corner-stone of St. Joseph's Church was blessed by Vicar-General Kennedy on Sunday, October 1, 1893, and on Sunday, October 14, 1894, the church was dedicated by Rt. Rev. P. A. Ludden, D. D. After the death of Rev. A. Bergmann, in February, 1895, the Rev. Bernard W. Goossens became temporary rector of St. Joseph's, Oneida, and St. Francis', Durhamville. Father Goossens' appointment was made permanent on August 15 of the same year.

In 1896 a Parochial School was organized with about eighty pupils in attendance. The building was a temporary structure built on land owned by the pastor, and at his expense. In 1898 this school building was moved and an addition built on, after which Father Goossens deeded the property to the corporation for a consideration of \$300. On account of lack of funds the Parochial School was suspended in 1901. It was resumed shortly afterward and now has seventy pupils, taught by two lay teachers.

During 1908, the Rev. Michael Steines, D. D., was appointed *locum tenens* while the pastor was in Europe and on the latter's return the parish was divided, Father Goossens going to Durhamville to take charge of St. Francis' parish and Dr. Steines remaining as pastor of St. Joseph's.

Dr. Steines was born in Consdorf, Duchy of Luxemburg, Germany, on February 17, 1877. He was ordained on May 24, 1902, at Rome, Italy, after completing his theological studies at the

American College, that city. He came at once to the Diocese of Syracuse and, on July 1, 1902, was appointed assistant priest at St. Joseph's (German) Church, Syracuse, where he remained until assigned to Oneida. He is a nephew of the Rev. John Reuland, pastor of Holy Trinity (German) Church, Syracuse.

Besides its church, the congregation owns a substantial school building, which is 40 x 60 feet in size, with an entertainment hall and meeting room on the second floor. On the first floor, besides two school rooms, a temporary pastor's residence has been provided for.

HAMILTON

HAMILTON became a parish with a resident priest in July, 1869, and from that date the records begin. Very Rev. A. P. Ludden, now of Little Falls, N. Y., was the first pastor and established the parish. There is no written account of who was the first priest to attend Hamilton, or where Mass was said, but from inquiry it appears that Father Hourigan of Binghamton was the first priest who said Mass in this section; there may have been others, but there is no record or account of it.

Father Hourigan said Mass at Hamilton in 1848, in a small house occupied by a Cody family, who have since passed away. He came once or twice a year, but there is no account of the dates or persons present. The house was within a few hundred yards of the old Chenango Canal and it is still there. There is no record of how long Father Hourigan attended here. For miles around it was one vast forest, the geographical heart of New York State, known as "the wilds of Madison County." There were several small villages in the neighborhood of Hamilton, and Catholics were few and far between; the chief cause of their coming was the building of the Chenango Canal. They were for the most part illiterate, but had the Faith which the persecutions they experienced in Ireland rooted in them all the more deeply. They were objects of curiosity and dislike to the bigoted and ignorant Puritan descendants among whom their lot was cast. The priests who attended occasionally after Father Hourigan are remembered as Father Callan, Father McCabe, Rev. Charles Brady of Norwich, and Rev. P. McNulty of Norwich. The latter was the first to make it a regular out-mission, coming about once a month. Mass was then said in the old Town Hall on Madison street, where the residence of D. H. Foster is now located.

It was a great source of gossip to the non-Catholics as well as curiosity to have the "Papist Mass" in their midst, and oftentimes the local Dominies poured forth the vials of their indignation on the enormity of tolerating within their gates "the superstitions and mummary of Rome."

After Father McNulty, Rev. Anthony Ludden was sent by the Bishop of Albany, in June, 1869, to organize a regular parish in Hamilton. He was then assistant to Father Francis of Little Falls and had been such for a year or more. Father Ludden had a commanding presence, great oratorical ability and an overflowing abundance of Celtic enthusiasm and confidence. The Catholics rallied around him and enabled him to build the first church. Like many other Catholic churches in small villages, it was built on the outskirts, not from choice, but from necessity, for the bigotry was such that a Catholic church would not be tolerated in a prominent place. This site, an old swamp, corner of Wiley and Utica streets, had to be purchased through laymen. It appears from the records entered by Father Ludden in the parish book that on July 28, 1869, Lyman Rogers deeded to William McDonnell and John Kelly one-half acre of land on the corner of Utica and Wiley streets, consideration, \$600; and on December 24, 1872, said Rogers deeded to John Kelly and William McDonnell a piece of land for \$55, and on April 13, 1878, said Rogers deeded to Bishop McNeirny of Albany one-half acre of land for \$450. The church was then established and it was not necessary to seek the intervention of laymen in securing land.

It further appears on the records that on May 2, 1878, Sandford Gardiner deeded to Bishop McNeirny five acres of land for a cemetery in consideration of \$1,000. Mr. Gardiner was violently censured by many pious and God-fearing heretics for his concession to "Catholic idolatry."

For a short time after coming Father Ludden celebrated Mass in the Town Hall. A frame church was first erected, the builder being the late John J. Clark of Utica; but a few years later, one fine Sunday, June 7, 1874, a tornado about five hundred yards wide bore down the valley from the west and laid the poor little church of the "Immaculate Conception" flattened out in ruins. The congregation had only left ten or fifteen minutes before its destruction. Mass was celebrated that day by Rev. Martin J. Hughes, now of Binghamton. It was his first Mass.

Father Ludden began at once the building of a new church, which in his own unique phraseology "neither the world, the flesh nor the devil could destroy," and the corner-stone was laid in 1875. The sermon on the occasion was given by Rev. James

O'Reilly of Clinton. The church is built in the Gothic style; the material is of bluestone, found in the locality of the church, and with gray limestone trimmings. Father Ludden collected funds through Central New York to build the church and it is estimated to have cost at least \$20,000. The remnants of the first church were constructed into the present parochial house, which has been wonderfully improved since it was built, being now handsomely painted, comfortably furnished, heated by furnace, has city water and electric lights, all donated by well-wishers from outside the parish.

In September, 1880, Father Ludden was transferred to Little Falls by Bishop McNeirny and was succeeded by Rev. W. B. Hannett, of Amsterdam. Father Hannett was a man of tall, dignified appearance, of splendid intellect and wide knowledge, and he was much appreciated by the people. He built a two-story addition to the parochial house and erected the pretty little church at West Eaton, which is now out of debt. In those days there were five or six mills in the locality of West Eaton, which gave employment to hundreds of people. Gradually they closed or were burned down, the distance from a railroad and the large towns forcing their abandonment. The people gradually moved away and only three Catholic families still keep their holdings in the little hamlet, hoping for better times. The large district which Father Hannett had to attend gradually impaired his health and he died on October 16, 1889.

The present pastor, Rev. Joseph V. MacDonnell, was sent from St. John's, Oswego, on June 30, 1888, to assist Father Hannett during his long illness. Father MacDonnell was appointed pastor of Hamilton in January, 1890, and the out-mission of Sherburne was then erected into a separate parish with a resident priest, Father Ward of Rome. Thus deprived of its strongest arm, the attenuated parish of Hamilton began its new life in very discouraging circumstances. There was a floating debt of \$2,000, a mortgage debt of \$6,000, a threatened lawsuit by the heirs of Father Hannett for \$9,000, and the Rogers' estate suing for \$1,000 or more. The original search of title had not been thorough and all the heirs had not signed "quit claim" deeds; but the generous hearts of the parish renewed their efforts and undertook the work and slowly but surely won the battle.

About this time many of the best Catholic families began to move away; the young men, and women, too, sought the large towns and cities; there was no industry in the village, and farm life and domestic service was repugnant to them.

The village is an educational center, the seat of Colgate University. There is a High School, a Teachers' Training School, an academy, a college and a Baptist Seminary. The Catholic youth of both sexes took full advantage of these opportunities and continue to do so, and when they have received an education, they wing their flight to other spheres, and so the parish is deprived of their aid.

Father MacDonnell was born in Castlebar, County Mayo, Ireland, on July 18, 1856. His studies for the priesthood were made at famous Maynooth, where he was ordained on June 21, 1880. His first appointment was to Williamstown, Ireland, where he served as assistant priest from September, 1880, until the same month in 1884, when he was transferred to Parbry, Ireland, to remain until December, 1886. Incardinated into the Diocese of Syracuse, he was sent in February, 1887, as assistant priest to St. John's Church, Oswego, remaining until June 30, 1888, when his service at Hamilton began.

When the parish was first formed the total membership was about 780; the number now is 385. The total debt at present is down to \$2,000. The whole property is valued by the assessors at \$20,000, and consists of the church, house, barn, sheds, garden and cemetery. The church has been greatly improved recent years. Electric lights were installed and many donations were made for the furnishing of altar requisites and interior decorations.

CAZENOVIA

THE first Mass said near Cazenovia was celebrated by the Rev. Michael Heas, of Syracuse, at the home of James Sweeney, in Shelter Valley, about the year 1844. Occasionally Mass was said at the homes of Laurence Quinn, Michael Crawley and Matthew Baker.

The present brick church edifice was erected in 1849-1850 by Father Heas. Mass was first said in that building in the month of May, 1850. The parish was attended by Revs. Michael Heas and John Hackett until the first resident pastor, Rev. James Cahill, was appointed in 1853. The out-missions then were Pompey Hill, Truxton and Chittenango.

The other pastors have been the Rev. Michael Rooney, 1856-1858; the Rev. Bonaventure Carney, 1858-1862; the Rev. Charles Brady, 1862-1875; the Rev. Charles A. Reilly, 1875-1882; the Rev. John L. Reilly, 1882-1885; the Rev. Edward M. Brady, 1885 (leaving in the fall of that year); the Rev. James L. Meagher, 1885-1895; the Rev. Daniel Doody, 1895-1903.

Father Doody was transferred to St. Francis de Sales' Church, Utica, January 20, 1903, and the Rev. Albert J. Hayes, pastor at the present time, was appointed to St. James'. Father Hayes was born in Syracuse on February 12, 1868, and received his preliminary education in St. John the Evangelist's Parish School. His theological studies were made at the Grand Seminary, Montreal, and he was ordained priest on December 19, 1891. His first appointment was to St. Lucy's Church, Syracuse, where he served as assistant from January, 1892, till June 15, 1896, when he was appointed pastor at Pompey. He came to Cazenovia from the Pompey pastorate.

The congregation is a prosperous one. It owns the church edifice, house, sheds and a cemetery. The house, assessed for \$5,000, was built and paid for by the Rev. Daniel Doody. A "New Church Fund" amounts to over \$10,000. There are no out-missions.

CHITTENANGO

ST. PATRICK'S parish was formed in 1883 with the Rev. James Collins as its first pastor. Prior to that time it was attended by the priests from Cazenovia. Following Father Collins came the Rev. Richard H. Gahan, who acted as pastor until 1887, when he was succeeded by Rev. Martin Stanton.

Father Stanton erected the present church, which replaces the original church, burned in the late 80's. Father Stanton was succeeded in September, 1891, by Rev. James B. Walsh. Father Walsh remained as pastor until 1893, when he was succeeded by Rev. William H. Slaven, who was transferred to Whitesboro in 1896.

Father Slaven was succeeded by Rev. James Collins, who retired in February, 1902. The present incumbent, the Rev. Thomas S. Flynn, was appointed pastor on October 1, 1903.

St. Agatha's Church, Canastota, was made an out-mission of St. Patrick's, Chittenango, in 1883.

The two missions have a combined attendance of about one hundred families, divided equally between St. Patrick's and St. Agatha's. Both churches are in splendid condition, well equipped and free from all encumbrances.

Attached to each parish is a fine cemetery, St. Agnes' in Chittenango, and St. Agatha's in Canastota, both free and clear.

On July 1, 1906, the Rt. Rev. Bishop sanctioned the removal of the pastor's residence from Chittenango to Canastota. A fine new parochial residence has been purchased there.

The church properties are conservatively valued at \$25,000, upon all of which there is only \$3,500 of indebtedness, incurred within the year for the purchase of the new rectory.

CANASTOTA

St. Agatha's congregation, Canastota, was attended from St. Patrick's Church, Oneida, until 1883, when it was attached to

Chittenango parish as an out-mission. The church was built in the same year. It is complete in every detail and is free of debt.

The Rev. Thomas S. Flynn, pastor of Chittenango and Canastota, took up his residence in this place in July, 1906, in a new parish house, purchased by the congregation. The village has a population of 3,500, or nearly a thousand more than Chittenango, and of these the members of fifty families are affiliated with St. Agatha's parish.

Father Flynn was born in Cohoes, N. Y., on December 14, 1872. His studies for the priesthood were made in the Grand Seminary, Montreal, and at the Catholic University, Washington, where he studied for two years after being ordained. He was ordained in St. James' Cathedral, Montreal, on May 27, 1899. During the summer of that year he was acting pastor of St. Mary's Church, Cortland, going thence to Pompey, where he served from October, 1899, till January 1, 1900. From Pompey he went to the Catholic University, remaining until December 1, 1902, when he was recalled and appointed *locum tenens* at St. Patrick's, Oneida, January 1, 1902-March 5, 1903, during the absence of Dean Kelley, who was traveling in the Holy Land. Upon the latter's return, Father Flynn was appointed his assistant, and continued as such until assigned to Chittenango and Canastota, on September 30, 1903.

CORTLAND COUNTY

CITY OF CORTLAND

FATHERS CALLAN, BRADY, McCABE, McDERMOTT AND McLOGHLIN THE PIONEER PRIESTS WHO CARRIED THE GOSPEL TO THE SCATTERED SETTLEMENTS OF CORTLAND COUNTY—FIRST CHURCH BUILT IN THE YEAR 1855.

ST. MARY'S CHURCH

THE first priest to read Mass in this parish was Father Callan, in the year 1852, in the old Homer Academy. This Mass was attended by about twenty-five Irish Catholics from the surrounding country. From the year 1852 to 1864 Cortland was attended from Norwich every three weeks by the Rev. Fathers Callan, Brady, McCabe and McDermott. These old pioneers carried the gospel to this valley, enduring the hardships of a forty-mile ride over a trackless waste in winter and a wild and primitive country in summer. In the year 1855 the first church was erected here by Father Callan, on River street. It was a wooden structure, with a seating capacity of about two hundred people. No definite and detailed record of the church of this period is at hand, but it is known that it was not until 1864, when Rev. Edward Coleman located in Cortland, that the church here had a resident pastor. Father Coleman was succeeded in the fall of 1867 by the Very Rev. Bartholomew F. McLoughlin. The mission then included Truxton, Solon, Marathon, Tully and the surrounding districts. "Father Mack," as he was familiarly called, was a man of large physique, kindly disposition, and was respected by the community at large. He rendered invaluable service during his pastorate of twenty-one years.

The rapidly increasing Catholic population soon necessitated the building of a more spacious edifice, and the present church on North Main street was erected in 1868, and in 1888 it was greatly increased in size by the addition of a transept and the raising of a tower and spire. The present seating capacity is nine hundred. For seven years of Father McLoughlin's pastorate his nephew, Rev. Thomas McLoughlin, was his assistant, and his mem-

ory is still revered by the parishioners of St. Mary's. He is at present pastor of the Church of Our Lady of Angels, Whitehall, N. Y. Rev. John J. McLoughlin succeeded his cousin as assistant in October, 1884, and upon the death of Dean McLoughlin, November 21, 1888, was appointed pastor by the Rt. Rev. P. A. Ludden, Bishop of Syracuse, May 8, 1889. Under his administration altars were purchased and new Stations of the Cross canonically erected, a new organ placed in the church at a cost of \$3,000, and a spacious and imposing parochial residence constructed, in 1891, of brick, trimmed with limestone. Besides these improvements forty-five acres were purchased for a new cemetery, in 1890. Thirty acres were artistically laid out and were consecrated by the Rt. Rev. Bishop, October 25, 1891. During his administration, also, some valuable property was purchased for the erection of a new and commodious church and convent in the near future. The church is free from debt, and has a handsome sum in the treasury. The present Catholic population of the parish is about 2,800 souls, divided into 500 families and mainly of Irish birth or descent. The value of the church property is estimated at \$75,000.

Father McLoughlin was transferred in July, 1907, to Binghamton, as pastor of St. Patrick's Church, and the Rev. Patrick Donohoe succeeded him. Father Donohoe was born in the parish of Kilenkare, County Cavan, Ireland, in March, 1864. His education was received in the schools of his native country and at St. Joseph's Seminary, Troy, where he was ordained December 22, 1888. He was assistant priest at St. Lucy's Church, Syracuse, from December 24, 1888, till January 18, 1892, when he became acting pastor of St. Mary's, Clinton, administering the parish during the illness of his uncle, the Rev. Peter O'Reilly, and for several months after his death. He was pastor of the Church of the Immaculate Conception, Fayetteville, July 3, 1892, till July 10, 1893, when he returned to Syracuse to serve as assistant priest at St. Patrick's Church till October, 1902. He was pastor of St. Bernard's, Waterville, from that time till July 25, 1907, when he came to Cortland.

In 1908 the parish had grown to such an extent that the appointment of an assistant was deemed advisable, and the Rev. Robert J. Bogan was sent from St. Patrick's, Utica.

Father Donohoe has perfected plans for the new St. Mary's Church and work on its construction will be commenced during the fall of 1909. The edifice is to be of Gothic architecture and will cost upwards of \$100,000 to build and equip.

HOMER

While the first Mass in the present parish of Cortland was said in Homer Academy in 1852, it was not until the year 1909 that this progressive village had a church suitable to the needs of its seventy-five Catholic families. The contract for the building of St. Margaret's Church was let September 4, 1908, and while in process of construction the first Mass was said in it on January 30, 1909, by the Rev. Patrick Donohoe, under whose direction it was erected.

St. Margaret's has a seating capacity of 300 and cost \$13,000 to build. It will be dedicated on October 10, 1909.

MARATHON

THE Syracuse & Binghamton Railroad was begun in 1852, and completed in 1854. This enterprise opened up a new country and, naturally, villages sprang up in the valley through which it passed. Among these were Messengerville, Marathon, Killawog, Lisle, Whitney Point, Chenango Forks, which mostly make up the present parish of Marathon.

The principal industry then was the manufacture of leather. The ruins of the tanneries of that time bring back memories of better days, for when these closed many of the Irish Catholic families which had taken active part in the upbuilding of the parish removed to settlements in Onondaga and Oneida counties, where the industry still was carried on.

Few members of the congregation recall the first Mass which was said about the year 1853 in a little house still standing near the bridge which spanned the Tiogniogha at Marathon. By a strange coincidence the occupant of the house was of the same name as that of the celebrant. Father McCabe attended this place from Norwich for several years. He held station at Rigney's home on the west hill; at Jeremiah Griffin's, Patrick Davern's and Jeremiah Davern's in the village. The faithful came from Freetown, Barryhollow and other adjoining hamlets. When Cortland was given a resident pastor, Father Coleman, and after him the venerable Dean McLoughlin attended to their spiritual welfare.

The venerable Father Hourigan of Binghamton visited the confines of the present parish. He held stations at Whitney Point, Marathon and many other places, in the humble homes of his people.

In a few years the congregation so increased that in 1869 the Rt. Rev. Bishop Conroy of Albany appointed the Rev. Michael P. Renehan pastor of Whitney Point, to which Marathon was added in 1870.

When Father Renehan came to Marathon he held services in Peck's Hall, but after a time secured for \$3,000 the Presbyterian

Academy property, consisting of the building and the grounds which extend back from Academy street to Grove street. A Mr. Chevalier owned the property. In the north end of this building the large study hall was converted into a chapel capable of seating 300, where, until 1897, the Catholics of Marathon held their devotions. Up to the present the south end of this edifice has served as a pastoral residence. On September 18, 1878, Father Renehan was succeeded by his brother, Rev. James J. Renehan, the present pastor of Marcellus.

Within a year Rev. William Dougherty became pastor. He opened a new cemetery at Whitney Point. Burial hitherto were in St. Patrick's Cemetery, Binghamton. During his long and fatal illness in 1882 he was assisted by the Rev. Patrick J. Brady.

In 1883 the Rev. James L. Meagher was sent to this charge. In the summer of 1885 Rev. Bernard A. Smith was appointed pastor. In 1889 Rt. Rev. P. A. Ludden named the late lamented Rev. P. F. Herrick his successor. He died April 23, 1892, and was laid to rest beside the saintly Dougherty in the cemetery at Whitney Point.

His successor, the Rev. Charles Vincent McGuire, has served the parish since May 25, 1892. Father McGuire was born in Lietrim, County Lietrim, Ireland, on April 10, 1885. He was ordained priest on December 21, 1884, at New Orleans, La., and held a professorship at Jefferson College, St. James, La., from October 14 of that year until July 15, 1887. On relinquishing his college work he was appointed pastor of Algiers, La., and served as such until October 26, 1889. In February, 1890, he was incardinated into the Diocese of Syracuse and assigned to St. John's Cathedral, where he remained until March 18, when he was appointed assistant priest at St. Patrick's, Binghamton. Returning to the Cathedral, October 1, 1890, he went to New York City on the 15th and was attached to the Church of the Immaculate Conception parish until March 19, 1892, when he retired on sick leave. The appointment to St. Stephen's parish followed on his return to this diocese.

Father McGuire's first task was to provide a suitable church for his people. The old academy on the hill-top served poorly as a place of worship and was fast falling into decay. The opinion of the congregation was that a new church would be a risky ven-

ture. Some were in favor of one and the majority was against it, but in the Providence of God and the good will of many the work was begun and the cornerstone laid October 11, 1896, by the Rt. Rev. P. A. Ludden.

Then, as the building assumed proportion, the people without regard to religious prejudices poured in their contributions until it not only became possible to complete the building, but also to dedicate it without a dollar's indebtedness to the contractor. Incidental and subsequent expenses were incurred for furnace, vestment case, carpets, steps, etc., and the grading of the extensive grounds to the amount of \$1,600.

The new building is near the street and is easily reached by a broad flight of cement steps. It is eighty feet in length and thirty-six feet in width, has a seating capacity of 400 and cost about \$5,000.

TRUXTON

ST. PATRICK'S CHURCH was erected in the year 1854 by Rev. James Cahill, who was then pastor of the neighboring parish of Cazenovia. It was a wooden structure of small dimensions. Before the erection of the church, however, Mass was usually celebrated in the houses of the parishioners by priests from Syracuse, who came once every three or four weeks.

The first Mass was said in Truxton by the Rev. Michael Heas of St. Mary's Church, Syracuse, in the year 1848, at the house of Patrick MacDonald, one of the pioneer Catholics of this locality. The same year, Father Heas said the first Mass in Solon at the house of Michael Kelly. He attended both places until 1858, when Truxton began to be attended from Cazenovia by Father Cahill, who built the first church. Solon was then attached to the Oxford parish. From 1864 to 1868 Truxton and Solon, becoming out-missions of Cortland, were attended by the Rev. Edward Coleman.

In the year 1867 Rev. B. F. McLoghlin was appointed to the parish of Cortland and these out-missions. During his pastorate St. Patrick's Church of Truxton was burned in the year 1878 and Mass was said for a time in the Methodist Church. Through the zealous and untiring efforts of Father McLoghlin a new and larger church was erected in 1880 and was attended by him until his death in 1888.

In December, 1888, the Rev. Michael Joyce, now of Fayetteville, was appointed the first resident pastor with Solon as an out-mission. During Father Joyce's administration a rectory was purchased, with five acres of land attached and great improvements were made in the church and property. On the transfer of Father Joyce to Fayetteville in the year 1894, Rev. John J. McGuinness was appointed pastor and remained such until his death in October, 1900. He was succeeded by the Rev. T. J. Conway, who remained until March, 1907, when he was appointed pastor of St. Mary's of the Lake, Skaneateles.

The Rev. John J. Higgins, pastor at the present time, was born

in Syracuse. His studies for the priesthood were made at St. Joseph's Seminary, Troy, and he was ordained on May 19, 1894. His first appointment was to St. John's Cathedral, May 21-July 5, 1894; thence he went as assistant priest to St. Paul's, Norwich, where he remained until February 24, 1895, when he was transferred to St. Mary's, Binghamton. On June 1, 1902, he was sent as assistant to the venerable Father Purcell of Skaneateles. Father Purcell died on January 17, 1907, and Father Higgins administered the parish until March of the same year, when he came to Truxton to succeed Father Conway, who had been appointed pastor at Skaneateles.

SOLON

The first Mass in this village was read by the Rev. Michael Heas of Syracuse, in the year 1848, at the home of Michael Kelly, by whose aid and effort he built St. Bridget's Church during the following year. Father Heas attended Solon until 1858, when the Rev. Charles P. Brady of Oxford, Chenango County, took charge. In 1868 the mission was attached to Cortland parish and attended by the Very Rev. B. F. McLoughlin, V. F., until his death in 1888. In December of that year, St. Patrick's, Truxton, became a parish church with St. Bridget's as an out-mission and this arrangement has continued up to the present time.

Preble is attended from Tully, Onondaga County. (*Vide* pp. 154-5.)

BROOME COUNTY

BINGHAMTON

FATHERS HURLEY, WAINWRIGHT, O'REILLY, DOYLE, SHERIDAN, BISHOP BACON AND THE VENERABLE JAMES F. HOURIGAN THE PIONEER PRIESTS OF BROOME COUNTY—ST. JOHN'S CHURCH, BUILT IN 1838, REPLACED BY ST. PATRICK'S IN 1873.

ST. PATRICK'S CHURCH

IN 1834 Father Hurley visited Binghamton to perform the marriage ceremony of the daughter of General Waterman with a Catholic gentleman. In 1835 the first Catholic family settled in Binghamton, and by permission of the Bishop of Philadelphia they were occasionally visited by Father Wainwright, of Pottsville, who said Mass under a canopy erected on an open lawn. In the course of a few years several other Catholic families moved into the village and neighboring towns. It was then proposed, during the missionary labors of Father Wainwright, to secure a site and erect thereon a church. For this purpose General Waterman offered land on Oak street, and also tendered his services in raising money. The lot offered was not deemed satisfactory, and hence land on Leroy street was selected. A respectable fund having been raised, St. John's Church was completed and dedicated in 1838, the ceremony being performed by Rt. Rev. Bishop Hughes, of New York. After this the mission was regularly supplied. Among the priests sent here were Rev. Father Bacon (afterward Bishop of Vermont), Rev. William Beecham and Rev. John O'Reilly. In 1843 Father Doyle was sent here, and was followed in one year by Rev. John Sheridan. The latter was sent to Owego in 1847, and was succeeded by Rev. James F. Hourigan, whose labors in this field covered a period of nearly half a century.

When Father Hourigan came to Binghamton he found the church property heavily in debt, but with commendable energy

he succeeded in paying both interest and principal, and also purchased for the parish a considerable tract of land adjoining the church. On this tract he built a parochial residence, St. James' School, St. Patrick's Church and St. Joseph's Convent. He also purchased land west of the village and laid out the present Catholic Cemetery. At length St. John's became too small for the rapidly growing congregation, therefore Father Hourigan took the first step that resulted in the erection of St. Patrick's Church at a cost of \$170,000. The edifice was dedicated September 23, 1873. Father Hourigan died October 30, 1892. He was a man of fine physique, witty, eloquent and kind. His name is still held in the highest esteem by all classes of citizens. For nearly a score of years previous to that sad event, Rev. Nicholas J. Quinn had served as assistant pastor to his venerable uncle, but soon after the death of the latter, Father Quinn was appointed by Bishop Ludden to St. Patrick's Church, Utica, and Rev. J. J. McDonald was made pastor of St. Patrick's of this city. Among the assistant priests during that period, besides the Rev. N. J. Quinn, may be mentioned Rev. William J. Burke of Syracuse, long since gone to his reward; Father Herrick of Marathon, deceased; Father Pouch of Deposit, deceased; Father McGuire of Marathon; Father Tiernan of Camden; Father Byrne of Tully; Father Foy of Lestershire, deceased; Father Logan of Sherburne; Father Bustin, now of Waterville, and the present assistant, the Rev. D. C. Flynn.

Father McDonald was born in Morristown, N. J., in the year 1844, of Irish parents. His preliminary education was received in the schools of that city and of Exeter, N. H., whither his parents had moved to during his youth. He made his classical course at St. Mary's College, near Montreal, and his theology at St. Joseph's Seminary, Troy, and was ordained priest on Trinity Sunday, 1873, by the late Bishop Conroy of Albany. As assistant priest he served in St. Peter's parish, Troy, under the Rev. Patrick Kearney, and in St. Mary's, Albany, under the distinguished Father Clarence Walworth. He was pastor of St. Bernard's Church, Waterville, from 1878 until October 4, 1888, when he was appointed pastor of St. Patrick's Church, Utica.

He came to this parish on April 14, 1893. With a winning personality and rich gifts of heart and mind which were revealed in a tender love for those committed to his care and a rare executive ability in the management of the temporal affairs of the parish, he was able to continue without interruption the splendid work of his venerable predecessor. Evidences of his priestly zeal are found in the many additions and improvements to the church property made during his pastorate—a handsome rectory of brick, modern heating and electric lighting systems, a new pipe organ and Stations of the Cross and the artistic interior decoration of the church; substantial additions to the cemetery, improvements made in St. Mary's Home, of which he was president of the board of directors, and the purchase of a valuable plat of ground adjoining the Convent School and intended for school purposes. Besides making and paying for many of these additions and improvements, the great church debt was substantially decreased during Father McDonald's pastorate.

Under the head of Catholic schools a few words would not be amiss here. An Academic High School for young ladies was conducted by the Misses White at the northwest corner of Chenango and Lewis streets. It was afterward moved to the residence of Edward White, on Front street. The period of operation of this school was between 1830 and 1845. In 1847 Father Hourigan started a Parochial School in a story and a half frame building which stood adjoining St. John's Church on the west. The school was placed in charge of Miss Ellen White and Miss Dodge. The original school building was a frame structure and stood on the church lot between the present convent building and St. Patrick's Church, and was removed to make room for the latter. When St. John's Church was removed from its original site to Oak street the school was transferred to that building and has since been maintained there. The teachers at that time are believed to have been Miss Ellen White, her sister, and Miss Dodge. Then came the much-esteemed Denis J. Dowden, followed by John Guilfoyle, another competent teacher, who in turn was followed by Mr. Lannon and Cornelius F. McCormick. Three hundred pupils are now enrolled in this school. St. Joseph's Con-

vent building was erected in 1860. It was and still is under the charge of the Sisters of St. Joseph, with the good Mother M. Joseph as Superioress.

St. Mary's Orphan Asylum was founded by Father Hourigan, March 6, 1878, and associated with him at the time were the following gentlemen: William S. Smith, James Prendergast, John and D. C. McNara, George F. O'Neil, Timothy Good and Michael McMahon. Immediately on its purchase it was transferred to the care of the Sisters of St. Joseph, who are still its and the asylum's caretakers. The home is situated off Chestnut street, in St. Patrick's parish; a park of eight acres surround it, always kept trim. Under the management of Mother Bernard no effort has been spared to render it in reality, as it is in name, a home for these homeless children.

Father McDonald laid down the burden of life and passed to his reward July 3, 1907. The Rev. John J. McLoughlin, M. R., was appointed by the Rt. Rev. Bishop Ludden, July 15, 1907, to assume the pastorate of St. Patrick's and to continue the good work so auspiciously begun and so ably carried out by the deceased pastors and their faithful assistants.

Father McLoughlin was born in Ireland, August 27, 1856. He was ordained in the Cathedral of the Immaculate Conception, Albany, N. Y., December 27, 1881. He was appointed assistant priest at St. Mary's, Oswego, in May, 1882, and remained there until October, 1884, when he was sent to assist his venerable uncle, Very Rev. Bartholomew F. McLoughlin, pastor of St. Mary's, Cortland. Dean McLoughlin died November 21, 1888, and Rev. John J. McLoughlin was appointed pastor of St. Mary's, May 8, 1889, and continued as such until his appointment to be pastor of St. Patrick's.

Within fifteen months after taking charge Father McLoughlin had discharged the last dollar of the church indebtedness, and on October 13, 1908, St. Patrick's was designated by the Bishop as one of the few parishes in the diocese whose pastor would thenceforth be appointed an irremovable rector. This high honor was then bestowed upon the present incumbent.

During the first part of Father Hourigan's pastorate, and during the terms of his predecessors, the Catholics of nearly all the

adjacent villages, and those of the present city of Cortland, were attended by the priests of St. Patrick's. The parish has no out-missions now, but Hawleytown and Irish Settlement are attended as stations.

Though five flourishing parishes have been cut away from St. Patrick's, yet with her splendid property freed of debt, she holds the proud distinction of being the grand old Mother Church, the pride of Binghamton, rearing her majestic form near the spot where the Chenango and Susquehanna Rivers meet and glide on to the sea.

ST. MARY'S CHURCH

ST. MARY'S parish was founded on September 15, 1887, by the Rt. Rev. Patrick A. Ludden, five months after his consecration as Bishop of Syracuse. It comprised the eastern portion of St. Patrick's parish, for more than forty years administered by the revered and late lamented Father Hourigan. Rev. John J. Brennan of St. Mary's Church, Florence, was appointed the first pastor of the new parish, and said his first Mass for the people on Sunday, October 2, 1887, in a large hall belonging to the Messrs. Sullivan & Clark, contractors, at No. 77-79 State street. Occasionally this hall was used by various organizations and for different purposes. Almost immediately it proved to be too small for the congregation. Crowds were unable to enter, the floor was unsafe, and in the event of an accident, and possibly a panic, because of a narrow staircase, the loss of life would be certain and appalling. On November 9, following, the Orient skating rink, situated on the north side of the city, was purchased from Messrs. Lyons & Shanley for the sum of \$5,500. This was large enough to accommodate 600 to 800 people and seemed well adapted for divine worship. It was occupied until the present church was completed in 1904. Still many persons objected to the "rink," because of the bare simplicity of the structure, the odious memory attached to it, the distance, the danger in crossing the railroad tracks, and the delay often caused, especially in cold weather, by the freight trains standing over the crossings. For these reasons and others, many of the families continued their attendance and membership in St. Patrick's, and refused, in spite of any influence brought to bear on them, to attend divine worship north of the railroads, in the "old rink church."

The boundaries at this time extended west to Chenango, to Carroll, to Mill streets; and north, east and south to and beyond the city limits. For nearly seven years Father Brennan remained the faithful and efficient pastor of this parish, until declining health forced him to other fields, where his duties were of a less arduous nature. A man of fine presence, a profound scholar, a brilliant orator, his memory, to this day, is preserved

fresh and sweet by his former parishioners. During his administration he improved tastefully and paid for the "rink," and purchased for a new church two lots at the corner of Court and Fayette streets, at an expense of \$16,500. Rev. William F. Dwyer, now pastor of St. John's, Oswego, was his assistant, and loyally helped in the administration of the parish during these years.

The present incumbent, Rev. Martin J. Hughes, transferred from St. John's Church, Oswego, succeeded Father Brennan and took charge of St. Mary's parish August 4, 1892. Through the kind and gracious consideration of the Bishop, the boundary line was extended west to Washington street, which still marks the division of the two old parishes. A building committee was appointed and a subscription list opened to pay \$14,000, balance due on the lots at the corner of Court and Fayette streets, and otherwise to create a building fund towards the erection of the new church. The plans were drawn by T. I. Lacy & Sons, after the model of a church in New York City. The foundation walls were built in the fall of that year. On Sunday, June 4, 1893, the corner-stone was laid by the Rt. Rev. Patrick A. Ludden, while the Very Rev. James A. Kelley, V. F., a classmate of the pastor, preached a scholarly and eloquent sermon in the hearing of 10,000 people. All the Catholic societies of the city turned out to do honor to the occasion. Without cessation or intermission the work went on to completion, although this period shall forever be remembered by the idleness, poverty and destitution of the people of the whole country.

On Sunday, July 8, 1894, Bishop Ludden came from Syracuse and assisted by many priests, solemnly dedicated to God the completed structure. The late Rt. Rev. J. J. Kennedy, V. G., sang the Mass on the occasion, Rt. Rev. Mgr. J. S. M. Lynch preached in the morning and Vicar-General Kennedy in the evening, and thus ended the first day's services in St. Mary's Church.

This building cost about \$100,000, and but a few who were present at the dedication that morning had any conception that, while it was dedicated to the glory and service of God, creditors held claims against it to the extent of \$87,000.

The architecture of the church is pure Romanesque. It is 150 feet long by 100 feet wide and capable of accommodating 1,200

people. Two transept windows give a superabundance of light to the sanctuary, in which a large copy of Titian's Assumption forms a beautiful background to the altar. The altar itself is of white Carrara marble of rich design and carving, and well relieved with green columns of Mexican onyx. A three manual organ, with an echo of fifteen stops, hidden behind the altar, is the work of Frank Beman of Binghamton. The walls are enriched with a fine set of Stations of the Cross, the gift of pious people of the parish, in memory of deceased friends. John W. Kennedy presented a large ivory crucifix of rare value, taken by a soldier from one of the churches of the Philippines, and this now stands as a treasure and an ornament over the tabernacle.

The generosity and spirit of self-sacrifice on the part of the people are shown in many other ways throughout the whole church. Underneath is a large basement hall, well lighted and ventilated, and capable of accommodating about 1,500 people, and which serves well for a Sunday School and for any other purposes the congregation may desire.

About ten years after the dedication, the entire debt, funded and floating, was lifted from the church and the mortgage of \$40,000 publicly burned on Sunday, February 5, 1905. This state of affairs was produced by the people, all working in harmony, and making themselves many and great sacrifices. And to their eternal benediction it should be said that James Steel and wife gave for the honor and glory of God their entire estate of \$2,300; that Miss Mary Maloney gave for the new altar \$400, the savings of many hard days' toil, and that the \$300 from the estate of Mr. Cruse and wife would have been as freely and cheerfully given had it run up and increased to millions.

The growth of the Catholic population of the city was slow and steady, until, only a few years after the dedication, St. Mary's could number about 600 families belonging to the parish. Then the northern part of the city was cut off for the better accommodation of the Catholics there, and this to-day forms the parish of St. Paul's. The boundary lines north and south are marked by the railroad tracks.

Besides building the church and paying for it, a pastoral residence on Court street was bought and paid for. But this house proving too small and not in keeping with the church and sur-

roundings, the people insisted on building a residence, large and commodious, and one that would be an ornament and credit to the street and parish. The plans were drawn and the old house moved back from its foundations. Then the parishioners thought the ground too small for the new building, and rather than detract from the appearance of the church, urged the purchase of a small frame building on the west side of the church. Twelve thousand dollars was offered and refused for this building. An opportunity was then presented of purchasing for less than \$5,000 the large frame structure immediately behind the church on Fayette street. This, remodeled and improved, now serves well for a pastoral residence, being spacious, well aired and well lighted. The whole parish property, at the present time, is estimated in value at \$130,000.

During all these years, Father Hughes has been well served in the care of the parish by his assistants, Rev. Joseph Lechner for the first three years, Rev. John J. Higgins for the next seven and Rev. William J. Glynn, D. D., up to the present time.

Father Hughes, to whose energy and zeal the parish owes much of its success, was ordained on May 30, 1874, upon the completion of his theological studies at St. Joseph's Seminary, Troy. His first appointment was as assistant priest at St. Peter's, Troy, where he served for four years. He was pastor at Cooperstown, N. Y., the next seven years, going thence to Oswego, where he held the pastorate of St. John's Church from March 18, 1885, until August 4, 1892.

In June, 1907, the south side of the city was cut off to form the new parish of St. John the Evangelist, so that the present boundaries are the Susquehanna River, the railroad tracks and Washington street, making a perfect triangle of St. Mary's parish. The last census of the Catholics of this parish taken up by Dr. Glynn and ordered by ecclesiastical authority, gives 1,159 adults and 290 children, a total of 1,449 souls, or about 300 families.

Few parishes can be said to have been more successful than this. From the beginning, God blessed the people in especial ways with work, with health, with grace and with peace, and they have responded nobly to the will of the pastor, under whose direction they have builded their temple to the honor and glory of the Triune God.

ST. PAUL'S

ST. PATRICK'S was the only parish in Binghamton until 1887. In the year 1887, the Rt. Rev. P. A. Ludden, D. D., Bishop of Syracuse, created a new parish called St. Mary's, and appointed the Rev. John J. Brennan its first pastor. In the year 1891 the Rev. John J. Brennan resigned and the Rev. Martin J. Hughes became his successor. Immediately after the resignation of the late Father Brennan the Rt. Rev. Bishop divided St. Mary's into two parishes, all south of the railroads to be one parish and all north of the railroads to constitute another, with the instruction that all the property held in the title of St. Mary's be equally divided. St. Paul's Church had a real existence, therefore, in the year 1891, but did not receive title or pastor until the year 1896. June 16, 1896, the Rt. Rev. Bishop sent the Rev. John V. Simmons to Binghamton to be the first pastor of the parish created on the north side. This parish received the title of St. Paul's Church, after St. Paul, the great Apostle of the Gentiles. It was incorporated in Syracuse on November 30, 1896. Incorporation papers were filed in the County Clerk's office of Broome County on December 2, 1896, and Mass was said in the rink building, No. 279 Chenango street, from June 16, 1896, until the completion of the church. In April, 1900, the church purchased the house and lot at No. 284 Chenango street for the purpose of a building lot for a new church building. Ten thousand dollars was paid for this property. The lot has 100 feet frontage and is about 175 feet deep.

In the year 1903 the church bought the lot at No. 19 Doubleday street. It is 50 feet front by about 190 in depth. This lot runs to the line and along the same of the Chenango street lot, giving to the latter a depth of 50 extra feet. The church paid \$3,000 for the Doubleday street property.

In the year 1896, a few days after the pastor had arrived in Binghamton, he rented a cottage at No. 25 Way street until May, 1900, when he moved into the house at No. 284 Chenango street.

During the summer of 1903 this house was moved to No. 19 Doubleday street, where it is used as the parochial residence.

On June 16, 1904, a contract for the new church building was let to A. E. Badgeley, a contractor, for \$40,012. This did not include the heating, ventilating, seating, lighting, frescoing, altars, organ, Stations of the Cross, piping, etc. The whole was completed at a cost of about \$75,000.

When the contract was let for the new church building the parish was out of debt and had about \$15,000 in the banks. The total population of the parish, including all baptized persons, is about 1,500 souls.

The corner-stone of the new church was laid August 7, 1904, by Bishop Ludden, and on July 2, 1905, the handsome edifice was dedicated by the Rt. Rev. Bishop, the Rev. D. J. Bustin preaching on the latter occasion.

The Binghamton State Hospital is in this parish, and has been attended by the pastor during the past eight years.

The village and township of Port Dickinson are included in this parish. There are at present only two Catholic families in the village of Port Dickinson. St. Mary's Church, Kirkwood, is attended from St. Paul's as an out-mission.

The Rt. Rev. Bishop on April 1, 1903, sent the Rev. William H. Purcell as assistant, and he is still with the parish.

Father Simmons was born in Exeter, N. Y., March 21, 1858, and was ordained priest at St. Joseph's Seminary, Troy, December 18, 1886. As assistant priest he served at St. Mary's of the Lake, Skaneateles, December 21, 1886-December 7, 1887; St. John's, Utica, December 7, 1887-January 19, 1888. He was appointed pastor of the Church of the Immaculate Conception, Pompey, January 19, 1888, and continued in charge there until his appointment as first pastor of St. Paul's.

KIRKWOOD

After the erection of the Diocese of Syracuse, Kirkwood was attached to the Deposit parish and was attended from there until after the formation of St. Paul's parish. St. Mary's Church was built in 1888 under the direction of the late Rev. William M. Pouch and at a cost of \$8,000.

CHURCH OF SS. CYRIL AND METHOD

(SLOVAK)

THE Slovaks are a branch of the Slavonian family, which is of Indo-arian origin. In the ninth century the illustrious brothers Cyril and Method converted this people from paganism. Under the patronage of these saints the first Slovak church in the Diocese of Syracuse has made rapid progress.

In 1885 three Slovak families had taken up their residence in Binghamton. In fifteen years this little colony had swelled to seventy families, with whom, moreover, many of their countrymen and countrywomen had found a new home. Meanwhile they had received hearty welcome at St. Patrick's Church.

In the year 1900 the members of this growing colony, carefully computing their numerical strength, determined, with the Bishop's permission, to undertake the task of providing a church of their own. Rev. Matthew Jankola, pastor of a Slovak congregation at Pittston, Pa., began the work of organization. The first resident pastor, Rev. Rupert Rehak, arrived on September 22, 1903, and receiving faculties in the diocese on October 19, ministered regularly to the spiritual needs of the growing congregation until the following July, when he was recalled by his superiors to his native land. Before his departure the foundation of the new church had been laid.

On July 19, 1904, the Rev. Joseph Pospech, pastor of St. Stephen's Church, Newark, N. J., succeeded Father Rehak. On August 21 of the same year in the presence of eleven priests and a large concourse of the laity the corner-stone of the new church was laid by the Rt. Rev. Bishop, Patrick A. Ludden. By the end of the following January the church edifice had been completed, so that the first Mass in the Church of SS. Cyril and Method was celebrated on February 5, 1905, by the Rev. Joseph Pospech. The church was erected at a cost of \$16,000, while \$2,000 was expended upon the furnishings. On May 30, 1905, the edifice was blessed by Bishop Ludden, who, on the first day of the following October, confirmed a class of 103. In the following year, 1906,

there were 108 baptisms, 54 marriages and 40 funerals. At the end of the year 1907 the congregation numbered 1,100, of whom the male portion formed less than one-third.

In May, 1906, a parochial residence was completed at a cost of more than \$5,500. Two months later, under private enterprise, ground was broken for a hall to be devoted to parish purposes. The hall was completed and equipped at a cost approximating \$6,000. On August 2, 1907, the congregation secured three building lots adjoining the church property.

On July 3, 1906, Rev. Bartholomew Ponikvar, a newly ordained priest, who had previously been adopted and educated by the Rt. Rev. Bishop, was assigned to the Church of SS. Cyril and Method, where he remained until October 9 following, when, owing to the fact that he did not know the Slovak dialect, he was excardinated at the request of the Bishop of Cleveland, in whose diocese he is now engaged.

On February 19, 1907, Father Pospech resigned his pastorate and was succeeded on March 27 by Rev. John Porubsky, formerly pastor at Kingston, Pa. Father Porubsky is still in charge of this growing congregation.

ST. JOHN THE EVANGELIST'S

THE parish of St. John the Evangelist was formed by the Rt. Rev. Bishop, June 1, 1907, who sent Rev. John F. McLoughlin as the first pastor. It numbers over 1,700 souls and embraces within its limits the Catholics of the south side of the city. The first Mass was celebrated in the Kinney building on Vestal avenue, Sunday, June 9. The space was too small to afford sittings to all the people, and the trustees went before the School Board and made arrangements for the use of the New Street School. Here the congregation assembled for Mass until Sunday, September 8, when for the first time Mass was celebrated in the present church.

The ground for the new church was broken Monday, July 15, and the structure was finished October 4, 1907. The solemn dedication of the church took place the following Sunday, October 6. The ceremony was performed by Rt. Rev. Bishop Ludden, assisted by the clergymen of the city, and several of the diocese in the vicinity. Solemn high Mass, *coram episcopo*, on that day was celebrated by the Rev. J. J. McLoughlin of St. Patrick's Church, assisted by Rev. Nicholas J. Quinn as deacon and Rev. John V. Simmons as sub-deacon. Rev. James P. McGraw, S. T. L., Chancellor of the diocese, was master of ceremonies. The preacher on this occasion was Rev. A. M. Dwyer of St. James' Church, Lestershire.

Towards the close of the Mass, the Rt. Rev. Bishop Ludden addressed the large congregation present, and congratulated the good people of St. John the Evangelist's Church on their beautiful church, and their faithful co-operation with their pastor.

Father McLoughlin was born in the County Mayo, Ireland, from which place he came to this country with his parents the following year. His early life was spent in the city of Cohoes, N. Y., where he received his early education. Recognizing a call from God to the holy priesthood and following the example of his revered uncle, Bartholomew, and honored cousins, John and Thomas, he entered Niagara University about 1881. His college

course being completed he entered St. Joseph's Seminary, Troy, where he received the order of priesthood December 21, 1889. He was first sent to St. Peter's, Rome, where he served from January, 1890, until October 21, 1895, when he was appointed pastor of St. Leo's, Tully. In June, 1901, he was appointed pastor of St. Matthew's, East Syracuse, and remained in charge there until appointed to organize St. John's parish.

The Rev. Charles N. Oley of Pompey, who was ordained in June, 1909, by Bishop Grimes, was assigned to St. John's on July 26.

DEPOSIT

PREVIOUS to the separation of the Diocese of Syracuse from Albany, St. Joseph's parish comprised the villages of Deposit, Hancock, Delhi, Walton, French Woods and others. Now the Albany Diocese line comes to the east side of the church, and the parish comprises, besides Deposit, the villages of Afton, Bainbridge, Harpersville, Nineveh, Stockport, Summit, and, until recently, Kirkwood. After 1840 Deposit was regularly visited by a priest whose name is now unknown. After him came the Rev. J. F. Hourigan, Rev. M. J. Keogh, Rev. M. J. Griffith, Rev. M. J. Fournier and Rev. M. J. Stanton. St. Joseph's Church was built in 1851.

When Bishop Ludden was consecrated his first appointment was that of the Rev. William W. Pouch, assistant at St. Patrick's, Binghamton, to be pastor of Deposit. Father Pouch remained in charge for eighteen years, resigning because of ill health in 1904. He was a versatile and prolific writer. His work, "The Catholic Church," had a large circulation, and, under a *non-de-plume*, a number of popular novels were written. He died September 23, 1905.

The Rev. Andrew J. Comerford was appointed pastor of St. Joseph's, January 21, 1905. He was born in Syracuse on October 17, 1870, and was ordained priest on December 19, 1896, after completing his theological course at the Grand Seminary, Montreal. He was assistant priest at St. Lucy's, Syracuse, for eight years, when he was transferred to St. John the Evangelist parish, of the same city, where he served a few months only, his appointment to Deposit following. Under Father Comerford's care the parish is in a flourishing condition and is entirely out of debt. The church property is valued at \$8,000.

St. Mary's Church, Kirkwood, was built in 1888 by Father Pouch, at a cost of \$8,000, a greater part of which was his gift to the mission. Kirkwood is thirty-four miles from Deposit, and is now attended from St. Paul's, Binghamton.

LESTERSHIRE

ST. JAMES' parish was organized on Christmas Day of the year 1900. The first pastor was the Rev. James P. Foy, who had been for many years assistant priest at St. Patrick's, Binghamton, of which St. James' parish is an offspring. The first Mass was read that Christmas Day by Father Foy in the barn on the church lot, corner of Lester avenue and Main street, in the village of Lestershire. On this lot a temporary church was built and this has been added to and still serves the needs of the congregation.

Father Foy labored zealously for three years in building up the parish, until January 9, 1904, when death removed him from his earthly labors. The present incumbent, Rev. Ambrose M. Dwyer, was appointed in his place.

Father Dwyer was born August 14, 1868, in Utica, and was ordained June 8, 1895, after completing his theological studies at St. Joseph's Seminary, Troy. His first appointment was to St. John's Cathedral, September 8, 1895, until January 17, 1904, when he was appointed pastor of St. James'.

The church property consists of the temporary church and a parochial house. St. Ambrose's Church, Endicott, was built during Father Dwyer's pastorate and is attended as an out-mission of Lestershire.

ENDICOTT

The Catholics of Endicott have been attended from Lestershire since the organization of St. James' parish. In 1907 Father Dwyer said Mass each Sunday, first in the village fire house and later in a store on North street.

At the time Father Dwyer began going to Endicott, there were only fifty Catholics in that place and Union, and Bishop Ludden gave his hearty approval of the move and sanctioned the use of the vacant store as a temporary chapel. The new parish was formally incorporated in Syracuse in May, 1908, at a meeting be-

tween the Bishop, Father Dwyer and two lay trustees, Anthony Cawley and E. E. Mills, and the ground was immediately broken for the new church.

Father Dwyer had plans made for a permanent church with a seating capacity of 400, and such was built. It is a handsome structure of Gothic design and is built of red pressed brick, trimmed with Indiana limestone. The foundation is of rough-faced cut bluestone and the whole is surmounted by a tower. T. E. Lacey & Son were the architects and James O'Neill the builder.

The church was dedicated on Sunday, July 12, 1908, by Bishop Ludden, assisted by the Rt. Rev. T. A. Hendrick, Bishop of Cebu, P. I. The dedicatory sermon was preached by the Rt. Rev. Mgr. J. S. M. Lynch, D. D., of St. John's, Utica, Father Dwyer's home parish.

WHITNEY POINT

THE Catholics of this village were attended in the early days by the priests named in the Marathon narrative. In 1869, the Rt. Rev. John J. Conroy, Bishop of Albany, appointed the Rev. Michael P. Renehan pastor of Whitney Point, to which Marathon was added in 1870. A wagon shop, which stood on the site now occupied by the Wagoner house, was purchased for \$1,300. This building was used as a church for five years. In 1872 Alonzo Collins donated the land where the church now stands. For three years Father Renehan labored amidst the greatest difficulties for the erection of St. Patrick's Church, which was completed in 1875 at a cost of \$7,000.

Soon after the completion of the church Father Renehan acquired the academy building for the Marathon congregation and after remodeling it for a church and parsonage, made that village his home. St. Patrick's has since been an out-mission attended by the priests of St. Stephen's.

St. Patrick's Cemetery was opened during the pastorate of Father Dougherty. During the administration of Father McGuire, the present pastor, much has been done for the church at Whitney Point. A new roof was put on, the interior repaired and frescoed, an organ gallery was built and the approaches to the church purchased and improved. About seventy-five families, mostly Irish, from the town, from Lisle, Yorkshire, Nanticoke, Maine Village, Chenango Forks and other small villages attend it.

CHENANGO COUNTY

NORWICH

CHENANGO COUNTY CATHOLICS, SETTLED AT SMITHVILLE FLATS, ATTENDED FROM UTICA AS EARLY AS 1826—FIRST MASS IN ST. PATRICK'S PARISH READ BY CHOCONUT (PA.) PRIEST; FIRST PERMANENT CHURCH BUILT IN 1859.

ST. PAUL'S CHURCH

THE first Catholics to locate in Chenango County settled at Smithville Flats, in the southern part of the county, in 1826. During the next ten years, Fathers McCloskey, Quarter and Beecham attended the sick at Smithville, driving from Utica, a distance of sixty-five miles; but although they passed through the present site of Norwich village, there is no record of any services held by them within the present parish limits. Archbishop Hughes also passed up the valley, driving from Binghamton to Utica, but did not stop at Norwich.

In the early forties, Rev. J. V. O'Reilly came from Choconut, Pa., and said Mass at a house in the town of Preston, then owned by Matthew Murphy. This was undoubtedly the first Mass celebrated in the parish. On subsequent visits, Father O'Reilly said Mass in the little village of Norwich, and it is said on several occasions he was allowed to use the County Clerk's building that formerly stood on West Main street.

After Father Hourigan's appointment to Binghamton in 1847 he attended the entire valley, going north as far as Hamilton. Mass was said every two or three months in Norwich, especially at the homes of James Dunne on Pleasant street, Richard Roache on Mechanic street, Michael Conway on South Broad street and James Green on West Side Park.

During the years 1849, 1850 and 1851, Father Hourigan's assistant, Father Roache, came to Norwich frequently. He sometimes remained for several weeks, attending the entire valley from here, and boarding with Clark B. Smith on Cortland street. As the number of Catholics increased, Mr. Smith offered them

the use of the candle factory on Lock street, of which he was a part owner. Religious services were held at first in the factory itself, but in 1851, the second story of the building was fitted into a temporary chapel, and here the faithful worshipped until 1859, when the first church was built. During these first years the people assisting at the Holy Sacrifice numbered about twenty souls.

From 1852 to 1856, inclusive, Norwich was attended from Oxford, first by Father Callan, and later by his uncle, Father McCabe. During Father Callan's administration, in 1852, the first church property ever owned in Norwich was purchased by Michael Conway, Cornelius Conway and Clark B. Smith. It consisted of one-fourth acre of land situated on Pleasant street, where the present church now stands, and was purchased of Deacon Chamberlain for \$250.

In March, 1857, Rev. Charles Brady was appointed to succeed Father McCabe, and after a few weeks stay in Oxford, the former changed his residence to Norwich. He remained here until his death in March, 1863, having as out-missions Sherburne, Hamilton, Oxford, Cortland and Solon. The church records have been well preserved from the time of Father Brady's appointment.

Father Brady raised money and built the first church on the Pleasant street lot, incorporating the property under the name of "St. Patrick's Church Society." The corner-stone was laid in 1859 by Cardinal McCloskey, then Bishop of Albany, who also preached the sermon. Father Daly of Utica and Father Rooney of Cazenovia were also present on this occasion. Father Brady died at Norwich in March, 1863, and was succeeded by Rev. James McDermott, who came from Glens Falls. He completed the interior of the church and labored among the people until January, 1865, when he was appointed pastor of Glens Falls, where he died in 1902.

Rev. P. McNulty officiated as pastor from February, 1865, to January, 1869. He bought the first parochial residence, a beautiful house on Rexford street, now known as the Southworth property. This venture, however, proved too great an undertaking, and the house passed into other hands.

Rev. Florince McCarthy then came to Norwich for a short time and was succeeded in March, 1869, by Rev. Daniel O'Connell, late of Cooperstown. Father O'Connell purchased a lot opposite the church and built a large parochial residence, but this also has passed into other hands. Rev. James P. Harrigan succeeded Father O'Connell. His services extended from April, 1875, to July, 1882. Rev. William J. Finneran was sent to Norwich by Rt. Rev. McNeirny in August, 1882. He was assisted in his labors by Rev. Cornelius Shea of Albany, but, owing to ill health, he resigned in February, 1883, and Rev. Thomas F. Cullen was appointed his successor.

A lawsuit had been pending for some years over the cemetery property, and Father Cullen found the Norwich church almost bankrupt. These troubles were soon settled, however, and during Father Cullen's administration of five years the parish became more united and prospered exceedingly. In 1887 he purchased three acres of land surrounding the church, and enlarged the house adjoining the church, which has since been used as a parochial residence.

In January, 1888, Father Cullen was appointed pastor of St. John's, Utica, and was succeeded in Norwich by Rev. John A. Hart of Boonville. On March 14, 1888, two months after Father Hart's appointment, the old wooden church was entirely destroyed by fire. When the debts were paid out of the insurance money there was left a balance of \$1,000, and this, together with the liberal donations of the Norwich people, both Catholic and Protestant, enabled Father Hart to begin the erection of a new and more substantial building of brick.

The corner-stone of the new church was laid on July 4, 1888, by Rt. Rev. P. A. Ludden. The property was incorporated under the new name of St. Paul's Church. The new church was completed towards the close of the same year at a cost of about \$20,000, and was dedicated by Bishop Ludden on December 16, 1888.

Since May, 1889, when Oxford became a separate parish, Norwich has had no out-missions. From a small mission of fifty years ago it has become a large and prosperous parish, numbering about 1,200 souls. Norwich Council, Knights of Columbus, has a membership of 150, and it has recently donated to St.

Paul's Church a beautiful bell, costing \$600. The Rosary Society of 200 members aid greatly in keeping the church and altar in the best condition. The Ancient Order of Hibernians and Ladies' Auxiliary, A. O. H., also have a large membership. Father Hart has had the following assistants: Rev. Charles McManus, Rev. J. J. Higgins, Rev. M. Curran, Rev. Gerald Bergen, Rev. Thomas J. Conway and Rev. H. F. Curtin, the latter serving from April, 1900, until January 1, 1908.

Father Hart died late in 1907 and was succeeded by Rev. Edward R. Prendergast. Father Prendergast was born in Syracuse, August 1, 1859. He was ordained June 7, 1884, on the completion of his theological studies at St. Joseph's Seminary, Troy. He was assistant priest at St. Paul's, Whitesboro, June, 1884-January, 1888, and pastor of St. Joseph's, Boonville, from that time until his appointment to Norwich on January 1, 1908.

Father Curtin succeeded to the Boonville pastorate on the advent of Father Prendergast to Norwich.

OXFORD

THE first Mass said near Oxford was at the home of James Moore, a log cabin situated about six miles west of the village, in the spring of 1848. The celebrant was Father Hourigan of Binghamton, who rode horseback from that city, and eight families were in attendance.

The second Mass was said in the village of Oxford in the home of James Flanagan, at which between forty and fifty persons attended. This Mass was also said by Father Hourigan, who attended the people of Oxford almost monthly for about two years. Father Hourigan formed a parish in 1849 and began to build St. Joseph's Church, which was finished in 1851. Father Roach, his assistant, took charge of the people in 1850 and attended them nearly a year.

Father Callan was in charge for two years. Then came Father McCabe, who maintained a residence in Malone, and then Father Brady for two years. In 1865 Father McNulty took charge, but after three months moved to Norwich and attended Oxford as an out-mission. This arrangement continued until 1889, when the Rev. George S. Mahon was appointed resident pastor. During his pastorate the congregation acquired a residence for the priest, but in 1899 the property passed out of the hands of the church. In the same year another house opposite the church was purchased, and this is now occupied as a parochial residence.

Father Mahon was transferred to Pompey and the Rev. Richard Purcell, the present incumbent, appointed his successor, January 25, 1903. Father Purcell was born in Ireland on February 27, 1871. His studies for the priesthood were made at Louvain, Belgium, and he was ordained on June 29, 1898. His first appointment was as assistant priest at St. Vincent de Paul's, Syracuse, where he served from December 25, 1898, until his appointment to be pastor of St. Joseph's.

The Church of the Immaculate Conception at Greene is attended from Oxford as an out-mission, the villages of Brisbin, Guilford and Smithville Flats as stations.

SHERBURNE

AT the erection of the Diocese of Syracuse, St. Malachi's Church was attended from Hamilton by Rev. William B. Hannett, and later by Rev. Joseph V. MacDonnell, the present pastor of that village. In 1889 Rev. James J. Ward became resident pastor of Sherburne, remaining until his death, August 17, 1894. Upon his arrival Father Ward found a congregation of 94 families with the parish affairs in excellent condition and the entire indebtedness on the church property \$290.

On the death of Father Ward, Rev. John J. Glynn was appointed pastor. He died November 11, 1902, and was succeeded by the present incumbent, Rev. Anthony J. Logan.

Father Logan was born in Castlebar, County Mayo, Ireland, August 26, 1866. His studies for the priesthood were made at the Grand Seminary, Montreal, where he was ordained December 22, 1900. His first appointment was to St. Patrick's, Binghamton, January 1-May 1, 1901. He was acting pastor of St. Patrick's, Taberg, the next seventeen months and came to Sherburne in November, 1902, after a temporary service at St. Patrick's, Syracuse.

The parish property consists of the church, a parochial house, purchased March 3, 1893, and the cemetery, purchased April 19, 1858. The congregation numbers 80 families at the present time.

Afton and Bainbridge, both in Chenango County, are stations of Deposit, Broome County.

Catholic Population by Cities and Villages.

CITIES of the diocese are entered separately. Village parishes are given alphabetically. Figures following titles of parishes indicate seating capacity. Date of establishment is next given with population—male, female, total—following. Figures in parenthesis in second last column afford total population, including missions. Missions are given separately, following alphabetic order of parish churches. Figures in brackets in second last column signifies number of churches included in total population as given; in other words, indicates that no separate returns are made for the missions. Thus: Boonville, 500 [3] indicates that in Boonville and all missions there are 500 souls. Letter *M* indicates that place is a mission. Letters *St* indicate that place is only a station (i. e., has no church). The last column gives number of children in parochial school, where one exists.

PLACE.	TITLE.	Seating Capacity.	Year Established.	Population.		Total Population.	No. of Children in Parochial School.
				Male.	Female.		
Syracuse	Cathedral of Im. Con.	1,444	1842	1,719	1,964	3,683	.....
	St. Anthony of Padua	640	1901	672	743	1,415	.....
	Holy Trinity	420	1891	535	627	1,162	202
	St. John the Baptist's	1,000	1827	1,315	1,448	2,763	408
	St. John Evangelist's	1,000	1852	1,990	2,596	4,586	397
	St. Joseph's (French)	500	1868	575	600	1,175	.....
	St. Joseph's (German)	450	1882	581	653	1,234	160
	St. Lucy's	1,000	1872	3,156	3,397	6,553	868
	Church of Assumption	2,600	1843	3,050	3,300	6,350	1,023
	St. Patrick's	756	1871	2,768	2,733	5,501	.....
	St. Peter's	600	1895	3,800	2,100	5,900	.....
	Sacred Heart	500	1892	1,995	1,422	3,417	351
	St. Vincent de Paul's	900	1894	1,096	1,340	2,436	.....
Catholic Population of Syracuse				23,252	22,923	46,175	
Utica	St. Agnes'	900	1897	1,720	1,742	3,462	.....
	St. Francis de Sales'	876	1877	1,568	1,700	3,268	289
	Holy Trinity	700	1896	2,000	3,000	5,000	.....
	St. John's	1,500	1819	2,910	2,830	5,740	632
	St. Joseph's	1,280	1840	1,676	1,877	3,553	394
	St. Mary's	500	1870	465	500	965	154
	Mt. Carmel	500	1895	8,400	3,600	12,000	350
	St. Patrick's	800	1849	1,881	1,971	3,852	.....
Catholic Population of Utica.....				20,620	17,220	37,840	
Oneida	St. Patrick's	950	1842	875	900	1,775	[2]
	St. Joseph's	324	1893	158	160	318	.....
Catholic Population of Oneida.....				1,033	1,060	2,093	
Oswego	St. John's	786	1869	1,464	1,587	3,050	.....
	St. Louis'	1,000	1870	586	714	1,300	200
	St. Mary's	852	1848	1,582	1,814	3,396	572
	St. Paul's	2,200	1832	1,877	2,031	3,908	550
	St. Peter's	350	1862	586	532	1,118	.....
Catholic Population of Oswego.....				6,095	6,678	12,773	
Binghamton	SS. Cyril and Method	600	1904	345	460	805	.....
	St. John's	800	1907	778	930	1,708	.....
	St. Mary's	1,000	1887	900	1,021	1,921	.....
	St. Patrick's	1,200	1843	1,624	2,024	3,648	271
	St. Paul's	900	1896	900	900	1,800	.....
Catholic Population of Binghamton....				4,547	5,335	9,882	
Rome	St. Mary's	600	1848	549	638	1,187	259
	St. Peter's	1,050	1835	1,895	1,920	3,815	308
Catholic Population of Rome.....				2,444	2,558	5,002	
Cortland	St. Mary's	920	1864	1,286	1,417	2,703	.....
Fulton	St. Mary's	670	1854	1,461	1,279	2,740 (2,829)	.....

Catholic Population, Etc., *Continued.*

PLACE.	TITLE.	Seating Capacity.	Year Es- tablished.	Population.		Total Population.	No. of Children in Parochial School.
				Male.	Female.		
Baldwinsville	St. Mary's	550	1851	345	460	805	.....
Boonville	St. Joseph's	550	1875	200	300	500	.....
Camden	St. John's	300	1852	145	128	273	[3]
Camillus	St. Joseph's	300	1852	213	198	411	(491)
Canastota	St. Agatha's	300	1883	600	400	1,000	(768)
Cazenovia	St. James'	350	1848	336	413	749	(1,300)
Clayville	St. Patrick's	500	1874	230	296	526	(848)
Cleveland	St. Mary's	300	1847	165	141	306	(684)
Clinton	St. Mary's	711	1850	1,019	816	1,835	.....
Deerfield	St. Peter's	250	1872	333	325	658	.....
Deposit	St. Joseph's	400	1860	329	421	750	[2]
Durhamville	St. Francis	200	1861	146	157	303	.....
East Syracuse	St. Matthew's	300	1878	536	644	1,180	.....
Fayetteville	Immaculate Concep.	450	1869	512	558	1,070	(1,288)
Florence	St. Mary's	600	1845	202	189	391	(456)
Hamilton	St. Mary's	300	1869	199	269	468	(497)
Lestershire	St. James'	406	1900	218	270	490	(795)
Marathon	St. Stephen's	300	1868	75	105	180	(480)
Marcellus	St. Francis Xavier	650	1854	418	422	840	.....
Minoa	St. Mary's	400	1840	225	275	500	.....
New Hartford	St. John's	425	1883	300	327	627	.....
Norwich	St. Paul's	620	1857	597	694	1,291	.....
Oriskany Falls	St. Joseph's	240	1872	148	165	313	(516)
Oxford	St. Joseph's	250	1851	173	170	343	(412)
Pompey	Immaculate Concept'n	500	1873	272	197	469	(647)
Pulaski	St. John's	500	1888	75	100	175	[4]
Sherburne	St. Malachi's	374	1858	174	204	378	.....
Skaneateles	St. Mary's	400	1856	209	229	438	(963)
Solvay	St. Cecilia's	900	1903	1,064	887	1,951	.....
Taberg	St. Patrick's	160	1875	74	80	154	(353)
Truxton	St. Patrick's	500	1854	148	192	340	[2]
Tully	St. Leo's	300	1891	200	168	368	(811)
Waterville	St. Bernard's	650	1850	500	641	1,141	.....
Whitesboro	St. Paul's	500	1882	1,521	1,425	2,946	(3,583)
Williamstown	St. Patrick's	250	1884	105	113	218	.....
Jordan	St. Patrick's	300	1852	185	172	357	.....
Chittenango	St. Patrick's	300	1883	50	250	300	.....
Willowvale	St. Anthony of Padua	500	1907	154	168	322	.....
North Bay	SS. Peter and Paul	175	1837	57	64	121	.....
Little France	St. Francis Assissi	250	1856	116	114	230	.....
Sylvan Beach	St. Mary's	400	1900	14	13	27	.....
Clark's Mills	Annunciation	400	1909	.....	.....	.....	.....
Homer	St. Margaret's	300	1852	.....	.....	375	.....
Jamesville	St. Mary's	216	1869	122	96	218	.....
Redfield	Hall	200	1845	30	35	65	.....
Phoenix	St. Stephen's	150	1854	95	94	189	.....
West Eaton	St. Patrick's	190	1869	16	13	29	.....
Endicott	St. Ambrose's	400	1907	144	161	305	.....
Whitney Point	St. Patrick's	400	1868	110	160	270	.....
Chenango Forks	St. Paul's	.....	1888	10	20	30	.....
Brookfield (N.)	St. Agnes'	150	1894	27	22	49	.....
Vernon Center	St. Agnes'	.....	1884	74	80	154	.....
Greene	Immaculate Concept'n	325	1891	29	40	69	.....
Lafayette	St. Joseph's	350	1888	70	117	187	.....
Fabius	St. Paul's	150	1892	73	61	134	.....
Skaneateles Falls	St. Bridget's	400	1874	259	266	525	.....
Split Rock	St. Peter's	300	1895	576	187	763	.....
Onondaga Hill	St. Michael's	200	1877	52	79	131	.....
North Annsville	St. Ann's	210	1850	115	84	199	.....
Otisco	St. Patrick's	300	1852	236	207	443	.....
Hinckley	St. Ann's	208	1894	299	224	523	.....
Holland Patent	St. Leo's	150	1882	49	65	114	.....
Kirkwood	St. Mary's	.....	1888	.....	.....	.....	.....
Cicero	Sacred Heart	180	1891	74	89	163	.....
Liverpool	St. Joseph's	280	1889	114	142	256	.....

CLERICAL LIST

Arranged According to Parish Affiliation

SYRACUSE.

Cathedral of the Immaculate Conception—Rev. Fathers: Heas, Hackett, McMenomy, O'Hara, Walsh, Fournler, Hayden, O'Brien, Quinn, O'Shea, McGraw, Dwyer, McPeak, Collins; Bishops Ludden and Grimes.

St. Anthony of Padua—Rev. Father Quinn.

Holy Trinity—Rev. Fathers: Bayer, Reuland.

St. John the Baptist—Rev. Fathers: Donohue, Balfé, Drummond, O'Donnell, Radigan, Chartier, Heas, Guillick, Guerdet, Mullady, Hackett, Sheehan, Duffy, Browne, Bourke, Mullany, Maguire, Meehan, McIncrow, Hyland, Harlick, Gahan, Collins, Griffin, Tiernan, McGuire, Wilmes, Glynn, Howard.

St. John the Evangelist—Rev. Fathers: John McMenomy, O'Neil, McLoghlin, Guerdet, Muldoon, O'Connell, Lynch, Reilly, Hanlon, Brady, Ward, O'Connor, Mearns, Moriarty, Clune, Dougherty, Hopkins, Tiernan, McGuire, Slaven, Quinn, O'Sullivan, Byrne, Dwyer, McGraw, Donigan, Shanahan, Christian; Bishop Ludden.

St. Joseph's (French)—Rev. Fathers: Guerdet, Quevillon, Robillard, Braullet, Guay, Thibault.

St. Joseph's (German)—Rev. Fathers: Pickl, Heller, Gehring, Preisser, Steines.

St. Lucy's—Rev. Fathers: Kennedy, Clune, Donnelly, Herrick, Pouch, Donohoe, Joyce, Hayes, Farrar, Byrne, Comerford, McEvoy, Tracey, Hennessy, Farrell.

Church of the Assumption—Rev. Fathers: Guth, Imama, Roth, Noethen, Schweninger, Sanderl, Raffener, Mueller, Lutz; Fathers: Minor Conventuals of St. Francis: Korten, Zoeller, DePaun, Stoller, Dehm, Reich, Rossbauer, Miller, Zoller, Lehrscholl, Schweitzer.

St. Patrick's—Rev. Fathers: Guerdet, O'Neill, Shields, Lynch, Smith, Magee, Kearney, McEvoy, Herrick, Higgins, O'Sullivan, Walsh, Duffy, Donohoe, Finley.

St. Peter's—Fathers of the Congregation of St. Charles Borromeo: Manella, Beccherini, Ostino, Morassi, Cuneo.

Church of the Sacred Heart—Rev. Fathers: Kolaszewski, Plucinski, Klimacki, Rusin.

St. Vincent de Paul's—Rev. Fathers: Dougherty, Lynch, McGuire, Slaven, O'Sullivan, Quinn, Honkins, Hourigan, Purcell, McCormick, Sloan.

UTICA.

St. Agnes—Rev. Fathers: Toomey, O'Reilly, Ryan, Moore, Sheehan, Shanahan.

St. Francis de Sales—Rev. Fathers: O'Reilly, Stack, Collins, Hourigan, Doody.

Holy Trinity—Rev. Fathers: Pnisk, Suck, Chyszek.

St. John's—Rev. Fathers: McQuade, O'Gorman, Farnan, Bulger, Shanahan, Berry, Walsh, O'Reilly, Cummins, Mc-

Cahill, O'Donogue, Quarter, Bradley, Beecham, Warlath, Patrick McCloskey, Bacon, Ferrall, Loughlin, Martin, Stokes, George McCloskey, Stokes, McMenomy, Howard, Cull, DeLuynes, Ouellet, Carahar, Kelly, Clarke, Coghlin, McFarland, James Smith, Falvey, McDermott, Herbst, Maeyer, Daly, McGlynn, Carroll, Sheehan, Purcell, McDonald, Patrick Smith, Grattan, W. J. Smith, J. M. Ludden, Birmingham, L. G. O'Reilly, Meagher, Terry, Mullany, Brady, Greene, Lanahan, Lynch, Ryan, Toomey, Lovett, Castelli, Moriarty, McGuinness, Slimmons, Cullen, Quinn, McManus, Chapuis, McCabe, Lalor, Murphy, Staunton, Lunney, Boland, Mara, Purcell, O'Connor.

St. Joseph's—Rev. Fathers: Prost, Inama, Schwenninger, Arnold, Weber, Noethen, Maria, Mietlinger; Fathers: Minor Conventuals of St. Francis: Moczygmba, Korten, Messen, Mutsaer, Heller, Kotteiro, Vogt, Ronadowski, Luitz, Zoeller, Neubauer, Corney, Cuccharini, Lesen, Bodenber, Dehm, Jachettl, Stoller, Ettersperger, Delaney, Dumiovlch, Gehring, Reich, Ellison, Miller, Doyle, Rossbauer, Goessmann, Matt, Regensburger, Rheiner, Epp, Auer, Scharoun, Mayer, Block, Thameling, Hellman, Lehner, Maser, Richartz, Judge.

St. Mary's—Rev. Fathers: Velt, Eis, Fehling, Friesenburg, Lindenfelt, Goossens, Wilmes, Lechner.

St. Mary's Mt. Carmel—Rev. Fathers: Griffin, Doyle, Castelli, Formia, Pelligrini.

St. Patrick's—Rev. Fathers: Carahar, McDonald, Gahan, Merns, Higgins, McGraw, Joyce, Castelli, Mullhall, N. J. Quinn, Lee, Provost, W. P. Quinn, Hyland, Bogan, Pryor.

ONEIDA.

St. Patrick's—Rev. Fathers: Quarter, Beecham, Kenna, McDermott, O'Hara, J. M. Sheehan, W. F. Sheehan, Fennelly, Meagher, Kelley, Flynn, McPeak, Shanahan, Sheehan.

St. Joseph's—Rev. Fathers: Bergmann, Goossens, Steines.

OSWEGO.

St. John's—Rev. Fathers: Lowery, O'Connell, Hughes, Dwyer, Hopkins, McCormick.

St. Louis—Rev. Fathers: Pelletier, Caru-fel, Forget, Charette, Chaput, Auger, Chauvin.

St. Mary's—Rev. Fathers: Foulter, Kev-eny, Guerdet, Griffa, Harrigan, Pelletier, Fournier, Mahon, Doody, Griffin, Farrar, McCormick, Hopkins.

St. Paul's—Rev. Fathers: Donahoe, O'Donohue, Rogers, Kenny, Kelly, Barry, Lindsman, Shanahan, Collins.

St. Peter's—Rev. Fathers: Vogt, O. M. C., Moczygmba, O. M. C., Dehm, O. M. C., Luitz, O. M. C., Lesen, O. M. C., Ottenhues, Zucker, Wibbe, Preisser, Geyer, Stark, Lechner, Heisler.

CLERICAL LIST---Continued

BINGHAMTON.

SS. Cyril and Method—Rev. Fathers: Jankola, Rehak, Pospech, Ponikvar, Porubsky.

St. John the Evangelist—Rev. Fathers: McLoghlin, Oley.

St. Mary's—Rev. Fathers: Brennan, Dwyer, Hughes, Lechner, Higgins, Glynn.

St. Patrick's—Rev. Fathers: Hurley, Wainwright, Bacon, Beecham, O'Reilly, Doyle, Sheridan, Hourigan, Quinn, McDonald, Bourke, Herrick, Pouch, McGulre, Tiernan, Byrne, Foy, Logan, Bustin, Flynn, McLoghlin.

St. Paul's—Rev. Fathers: Simmons, Purcell.

ROME.

St. Mary's—Rev. Fathers: Schwenninger, Schmitt, Rieger, Roth.

St. Peter's—Rev. Fathers: Beecham, Coghlan, Kenna, Conlon, Howard, Byrne, O'Connell, O'Reilly, O'Keefe, Craven, Zucker, Shields, Maguire, Birmingham, Bloomer, Murphy, Cunningham, Ward, McLoghlin, Carson, Henry, Ellis.

CORTLAND.

Rev. Fathers: Callan, Brady, McCabe, McDermott, Coleman, B. F. McLoghlin, Thomas McLoghlin, J. J. McLoghlin, Donohoe, Bogan.

FULTON.

Rev. Fathers: Kelly, James Smith, Bernard Smith, Meehan, Cunningham, Greene, Kearney, Lindsman, Dooling.

BALDWINVILLE.

Rev. Fathers: Guerdet, Hackett, McCallion, Smith, O'Keefe, Lynch, Francis, Bayard, Hainault, Kelley, Beecham, McGraw.

BOONVILLE.

Rev. Fathers: Beecham, Howard, O'Sullivan, Sheahan, Brady, Fitzpatrick, Carroll, Harty, Hart, Prendergast, Curtin.

CAMDEN.

Rev. Fathers: Fitzpatrick, Ludden, Beecham, Brennan, McGraw, Tiernan.

CAMILLUS.

Rev. Fathers: Heas, Hackett, McCallion, Butler, O. M. C., Purcell, William Carroll, Eugene Carroll, Smith, McDonough, O'Sullivan, Ryan, Stack.

CANASTOTA.

Rev. Fathers: Collins, Gahan, Stanton, Walsh, Slaven, Collins, Flynn.

CAZENOVIA.

Rev. Fathers: Heas, Hackett, Cahill, Rooney, Carney, Charles Brady, C. A. Reilly, J. L. Reilly, E. M. Brady, Meagher, Doody, Hayes.

CLAYVILLE.

Rev. Fathers: Carahar, Coghlan, Bayard, O'Reilly, Smith, O'Connor, Higgins, McGraw, Quinn.

CLEVELAND.

Rev. Fathers: Beecham, Fitzpatrick, Birmingham, McGuire, Greene, McGlynn, Mertens.

CLINTON.

Rev. Fathers: Coghlan, Bayard, Peter O'Reilly, Donohoe, James O'Reilly, McDermott.

DEERFIELD.

Rev. Fathers: McQuade, Farnon, Bulger, Shanahan, Berry, Walsh, O'Reilly, Cummings, Cahill, Quarter, Bradley, P. McCloskey, Bacon, Burke, Martin, Cull, Kenney, G. McCloskey, McMenemy, Coghlan, Clark, Arnold, Herbst, Fitzgerald, Howard, Keating, Thornton, Burke, Veith, Els, Kemper, Gehring, O. M. C., Valtin, O. M. C., Cluver, Vogt, O. M. C., Reich, O. M. C., Emmanuel, O. Cap., Lindendorf, Lultz, O. M. C., Graziani, O. M. C., Fresenberg, Quinn.

DEPOSIT.

Rev. Fathers: Hourigan, Keogh, Griffith, Fournier, Stanton, Pouch, Comerford.

DURHAMVILLE.

Rev. Fathers: Mozygamba, O. M. C., Zanders, O. F. M., Schaffer, Pax, Lerche Bergmann, Stark, Heldegger, Goossens, Steines.

EAST SYRACUSE.

Rev. Fathers: Guerdet, Clune, McGuinness, Quinn, McLoghlin, Moore.

FAYETTEVILLE.

Rev. Fathers: Cahill, McCallion, O'Hara, O'Reilly, Donohoe, Early, Joyce.

FLORENCE.

Rev. Fathers: Beecham, Kelliher, Fitzpatrick, Ludden, O'Sullivan, Walsh, Birmingham, Brennan, Greene.

HAMILTON.

Rev. Fathers: Hourigan, Callan, McCabe, Brady, McNulty, Ludden, Hannett, MacDonnell.

LESTERSHIRE.

Rev. Fathers: Foy, Dwyer.

MARATHON.

Rev. Fathers: McCabe, Coleman, McLoghlin, Hourigan, M. P. Renahan, J. J. Renahan, Dougherty, Brady, Meagher, Smith, Herrick, McGuire.

MARCELLUS.

Rev. Fathers: Heas, McCallion, Butler, O. M. C., Purcell, Hayden, McDonough, M. P. Renahan, J. J. Renahan.

MINOA.

Rev. Fathers: Werlich, Guth, Guerdet, Heas, Inama, Roth, Noethen, Marschal, Schweninger, O. S. B., Sanderl, C. SS. R., Raffelner, Fedderman, Tappert, J. C. Weber, Maly, Mueller, Schneyder, Ramsauer, O. S. B., Carius, Ritter, Kueng, Meyer, Wibbe, Fehling, Hengen, A. Weber, Pickl, Neubauer, O. M. C., Resch, and these Fathers Minor Conventuals of St. Francis: Lesen, Graziani, Gehring, Ellison, Reich, Kroeger, Regensburger, Ludwig, Epp, Preisser, Eichenlaub, Peberl, Scharoun, Mayer, Recktenwald.

CLERICAL LIST---Continued

NEW HARTFORD.

Rev. Fathers: Mullany, Prendergast, Grimes, Mahon, Griffin, Reilly, Slaven, Quinn, Provost.

NORWICH.

Rev. Fathers: McCloskey, Quarter, Beecham, O'Reilly, Hourigan, Roache, Callan, McCabe, Brady, McDermott, McNulty, McCarthy, O'Connell, Harrigan, Finneran, Shea, Cullen, Hart, Manus, Higgins, Curran, Bergen, Conway, Curtin, Prendergast.

ORISKANY FALLS.

Rev. Fathers: Bayard, O'Reilly, Reilly, McDonald, Cannane.

OXFORD.

Rev. Fathers: Hourigan, Roache, Callen, McCabe, Brady, McNulty, Mahon, Purcell,

POMPEY.

Rev. Fathers: O'Reilly, O'Donnell, O. S. A., Heas, O'Hara, Cahill, Hackett, Rooney, Corney, FitzPatrick, M. O'Reilly, Simmons, Hayes, Flynn, Mahon.

PULASKI.

Rev. Fathers: Beecham, Brennan, McGraw, Varilly, Durocher, Provost, Ludden, Tiernan, Auger.

SHERBURNE.

Rev. Fathers: Hannett, MacDonnell, Ward, Glynn, Logan.

SKANEATELES.

Rev. Fathers: Heas, McCallion, Butler, O. M. C., Purcell, Simmons, Higgins, Conway.

SOLVAY.

Rev. Father: O'Shea.

TABERG.

Rev. Fathers: Beecham, Kelliher, FitzPatrick, John Ludden, Walsh, James Ludden, McNulty, Bloomer, Hainault, Logan.

TRUXTON.

Rev. Fathers: Heas, Cahill, Coleman, McLoughlin, Joyce, McGuinness, Conway, Higgins.

TULLY.

Rev. Fathers: McCabe, McCallion, Bartholomew McLoughlin, Brady, McDermott, Coleman, Thomas McLoughlin, J. J. McLoughlin, Heas, Roach, Cahill, Rooney, Brady, Carney, O'Reilly, Simmons, Doody, J. F. McLoughlin, Byrne.

WATERVILLE.

Rev. Fathers: Bacon, McMenomy, Howard, Patrick Carahar, Coghlan, Bernard Carahar, Clarke, Bayard, Peter O'Reilly, Smith, Reilly, McDonald, Donnelly, Donohoe, Bustin.

WHITESBORO.

Bishops Ludden and Grimes; Rev. Fathers: Mullany, Reilly, Slaven, Prendergast, Mahon, Griffin, Quinn, Provost, Doyle.

ERRATA.

Footnote, Page 12, second line, read: "Pope Leo X., by the grace," etc.

Page 148, first line, Skaneateles Falls, read: "St. Bridget's Church was built under the direction of"

Page 289, fourth and fifth paragraphs, read: "Rev. Thomas W. Reilly," instead of "Rev. Thomas W. O'Reilly."

Page 122, second paragraph, read: "Rev. Thomas S. Flynn," instead of "Thomas J. Flynn."

Page 191, second line, second paragraph, read: "Mahon, from December 20, 1886, to January 10, 1888," etc.

Page 102, fifth paragraph, read: "Rev. W. H. McCormick," instead of "W. J. McCormack."

Page 250, fourth paragraph, read: "Rev. John P. Shanahan," instead of "John P. Sheehan."

Page 311, first line, read: "Stittville," instead of "Stillville."

ADDENDA.

Morrisville and Pratt's Hollow are stations attended from Hamilton.

Perryville and Peterborough are stations attended from Canastota.

Bleecker Station is a station attended from St. Joseph's, Utica.

Gulf Summit is a station attended from Deposit.

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